Masnavi

of

Moulana Jalaluddin

RUMI

BOOK II

Wisdom

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دیباچه دفتر دوّم مثنوی

In The Name Of God The Merciful The Compassionate

بیان بعضی از حکمت تأخیر این مجلّد دویم که
اگر جملهٔ حکمت الهی بنده را معلوم شود در فواید
آن کار بنده از آن کار فرو ماند و حکمت بی پایان
حقتعالی ادراک او را ویران سازد و بدان کار
نپردازد.

Touching this Second Book, the reason of its postponement is set forth, namely, that if all the Divine Wisdom be made known to His slave, the slave in the benefits of that act will be left without the power to perform it and the infinite Wisdom of God will destroy his understanding, he will not engage in that act.

پس حق تعالی شمّه ای از آن حکمت بی پایان مهار
بینی او سازد و او را بدان کار کشد که اگر او را از آن
فایده هیچ خبر نکند هیچ نجنبد، زیرا جنبانیدن
از بهره های آدمیانست که از بهر آن مصلحت آفریده
شده است،
و اگر حکمت آن بر وی فرو ریزد هم نتواند جنبیدن
چنان که
اگر در بینی شتر مهار نبود نرود و اگر مهار بزرگ
بود هم فرو خسبد.

Therefore the High God makes a small portion of that infinite Wisdom a toggle in his nose and leads him towards that act; for if He give him no information about those benefits, he will not move at all, inasmuch as the motive arises from advantages to ourselves or others, for the sake of which we act accordingly; while if He should pour down upon him the wisdom of that, he will also be unable to move; just as a camel will not go unless there be a toggle in his nose, and if the toggle be big he will likewise lie down.

و اِن مِن شَيئٍ الاّ عِندَنا خَزَائنُهُ و ما نُنزّلُه الاّ بِقَدَرٍ
معلوم.خاک بی آب کلوخ نشود و چون آب بسیار
بود هم کلوخ نشود،

And there is nothing but We have the storehouses thereof, and We do not send it down but in a certain measure. Without water, earth does not become a brick, nor does it become a brick when there is much water.

و اَلسّمَاء رَفَعَهاوَ وَضَعَ اَلمیزانَ، بمیزان دهد هر
چیزی را نه بي میزان و بي حساب، الا کسانی را
که از عالم خلق مبدّل شده اند

And the heaven, He raised it and set up the scales. He gives every thing by the scale, not without calculation and balance,save to those who have been transmuted from the creaturely state of existence and have become.

و يَرزُقُ مَن يَشَاءِ بِغَيرِ حِسَاب
گشته اند و مَن لَم يَذُق لَم يَدرِ،

And He bestows on whom He pleases without calculation,
whoever has not tasted does not know.

پرسید یکی که عاشقی چیست
گفتم که چو ما شوی بدانی

Some one asked, "What is love?"
I answered, "You will know when you become we"

عشق و محبت بیحسابست جهة آن گفته اند که
صفات حقست بحقیقت و نسبت آن به بنده مجاز
است یُحِبُّهم تمامست یُحِبُّونَهُ کدامست.

Love is uncalculated affection. For that reason it has been said to be in reality the attribute of God and unreal in relation to His slave. He loves them is the entire sum. What is they love Him?

دفتر دوم

مقدمه دفتر دوم

In The Name Of God The Merciful The Compassionate

مدتی این مثنوی تاخیر شد
مهلتی بایست تا خون شیر شد

This *Masnavi* has been delayed for a while:
an interval was needed in order that the blood might turn to milk.

تا نزاید بخت تو فرزند نو
خون، نگردد شیر شیرین خوش شنو

Blood does not become sweet milk until your fortune
gives birth to a new babe. Listen well.

چون ضیاء الحق حسام الدین عنان
باز گردانید ز اوج آسمان

When the *Light of God, Husamu'ddin*,
drew the reins back from the zenith of Heaven

چون به معراج حقایق رفته بود
بی‌بهارش غنچه‌ها نشکفته بود

After he had gone in the ascension to realities,
without his -- springtide the buds did not blossom.

چون ز دریا سوی ساحل باز گشت
چنگ شعر مثنوی با ساز گشت

When he returned from the Sea towards the shore,
the lyre of the poetry of the *Masnavi* became attuned

مثنوی که صیقل ارواح بود
باز گشتنش روز استفتاح بود

The *Masnavi*, which was the polisher of spirits —
his return was the day of seeking commencement

مطلع تاریخ این سودا و سود
سال اندر ششصد و شصت و دو بود

The date of beginning this gainful traffic was in the year
six hundred and sixty-two.

بلبلی ز ینجا برفت و باز گشت
بهر صید این معانی باز گشت

A nightingale flew away and returned:
it became a falcon for hunting these spiritual truths.

ساعد شه مسکن این باز باد
تا ابد بر خلق این در باز باد

May this falcon's resting-place be the fore-arm of the King!
May this gate be open to the people unto everlasting!

آفت این در هوا و شهوت است
ور نه اینجا شربت اندر شربت است

The bane of this gate is sensuality and lust;
else, draught on draught is here.

این دهان بر بند تا بینی عیان
چشم بند آن جهان حلق و دهان

Throat and mouth are the eye-bandage to yonder world:
close this mouth that you may see plain.

ای دهان تو خود دهانه‌ی دوزخی
وی جهان تو بر مثال برزخی

O mouth, truly you are the mouth of Hell;
and, O world; you are like the intermediate state.

نور باقی پهلوی دنیای دون
شیر صافی پهلوی جوهای خون

The everlasting light is beside this low world,
the pure milk is beside rivers of blood.

چون در او گامی زنی بی‌احتیاط
شیر تو خون می‌شود از اختلاط

When you take one step in it without precaution,
your milk will be turned to blood through commixture.

یك قدم زد آدم اندر ذوق نفس
شد فراق صدر جنت طوق نفس

Adam took one step in sensual pleasure: separation from
his high place in Paradise became a collar on the neck of his soul.

همچو دیو از وی فرشته می‌گریخت
بهر نانی چند آب چشم ریخت

The angels were fleeing from him as from a devil:
how many tears did he shed for the sake of a single loaf!

گر چه یك مو بد گنه کاو جسته بود
لیك آن مو در دو دیده رسته بود

Although the sin which he had compassed was a hair,
yet that hair had grown in his eyes.

بود آدم دیده‌ی نور قدیم
موی در دیده بود کوه عظیم

Adam was the eye of the Eternal Light:
a hair in the eye is a great mountain.

گر در آن آدم بکردی مشورت
در پشیمانی نگفتی معذرت

If Adam had taken counsel in that,
he would not have uttered excuses in penitence,

ز آن که با عقلی چو عقلی جفت شد
مانع بد فعلی و بد گفت شد

Because when one intellect is joined with another intellect,
it prevents evil action and evil speech;

نفس با نفس دگر چون یار شد
عقل جزوی عاطل و بی‌کار شد

When the nafs is associated with another nafs,
the partial intellect becomes idle and useless.

چون ز تنهایی تو نومیدی شوی
زیر سایه‌ی یار خورشیدی شوی

When because of loneliness you fall into despair,
you become a sun under the shadow of the friend.

رو بجو یار خدایی را تو زود
چون چنان کردی خدا یار تو بود

Go; seek at once the friend of God:
when you have done so, God is your friend.

آن که در خلوت نظر بر دوخته ست
آخر آن را هم ز یار آموخته ست

He who has fixed his gaze upon seclusion,
after all ‘tis from the friend that he has learned that

خلوت از اغیار باید نه ز یار
پوستین بهر دی آمد نه بهار

One must seclude one’s self from strangers, not from the friend:
the fur-coat is for winter, not for spring.

عقل با عقل دگر دو تا شود
نور افزون گشت و ره پیدا شود

The intellect is paired with another intellect,
light increases and the way becomes plain;

نفس با نفس دگر خندان شود
ظلمت افزون گشت و ره پنهان شود

The nafs makes merry with another nafs, darkness increases,
the way becomes hidden.

یار چشم تست ای مرد شکار
از خس و خاشاك او را پاك دار

The friend is your eye, O huntsman:
keep him pure from sticks and straws.

هین به جاروب زبان گردی مکن
چشم را از خس ره آوردی مکن

Beware! Do not make a dust with your tongue’s broom;
do not make a present of rubbish to your eye.

چون که مومن آینه‌ی مومن بود
روی او ز آلودگی ایمن بود

Since the true believer is a mirror for the true believer,
his face is safe from defilement.

یار آیینه ست جان را در حزن
در رخ آیینه‌ای جان دم مزن

The friend is a mirror for the soul in sorrow:
breathe not on the face of the mirror, O my soul

تا نپوشد روی خود را در دمت
دم فرو خوردن بباید هر دمت

Lest it cover its face on account of your breath,
you must swallow your breath at every moment.

کم ز خاکی چون که خاکی یار یافت
از بهاری صد هزار انوار یافت

Are you less than earth? When a plot of earth finds a friend,
that is, a springtide, it finds a hundred thousand flowers.

آن درختی کاو شود با یار جفت
از هوای خوش ز سر تا پا شکفت

The tree that is united with a friend, that is, the sweet air,
blossoms from head to foot;

در خزان چون دید او یار خلاف
در کشید او رو و سر زیر لحاف

In autumn, when it sees a repugnant companion,
it withdraws its face and head under the coverlet

گفت یار بد بلا آشفتن است
چون که او آمد طریقم خفتن است

And says, “A bad comrade is stirring up trouble:
since he has come, my course is to sleep.

پس بخسبم باشم از اصحاب کهف
به ز دقیانوس باشد خواب کهف

Therefore I will sleep; I will be one of the Men of the Cave:
that prisoner of woe is better than Decianus.”

یقظه شان مصروف دقیانوس بود
خوابشان سرمایه‌ی ناموس بود

Their time of waking was expended by Decianus;
their sleep was the capital of their renown.

خواب بیداری ست چون با دانش است
وای بیداری که با نادان نشست

Sleep, when it is accompanied by wisdom, is wakefulness;
alas for the man awake who consorts with the ignorant!

چون که زاغان خیمه بر بهمن زدند
بلبلان پنهان شدند و تن زدند

When the crows pitch their tents on Bahman,
the nightingales hide themselves and are mute,

ز آنکه بی‌گلزار بلبل خامش است
غیبت خورشید بیداری کش است

Because the nightingale is silent without the rose-garden:
the absence of the sun kills wakefulness.

آفتابا ترك این گلشن کنی
تا که تحت الارض را روشن کنی

O sun, you take leave of this rose-garden
in order to illumine *below the earth*;

آفتاب معرفت را نقل نیست
مشرق او غیر جان و عقل نیست

The Sun of Divine knowledge has no motion:
its place of rising is none other but the spirit and intellect;

خاصه خورشید کمالی کان سری ست
روز و شب کردار او روشنگری ست

Especially the perfect Sun which is of yonder:
day and night its action is illumination.

مطلع شمس آی اگر اسکندری
بعد از آن هر جا روی نیکوفری

If you are an Alexander, come to the Sun’s rising-place:
after that, wherever you go, you possess goodly splendour,

بعد از آن هر جا روی مشرق شود
شرقها بر مغربت عاشق شود

After that, wherever you go, it will become the place of sunrise:
the places of sunrise will be in love with thy place of sunset.

حس خفاشت سوی مغرب دوان
حس در پاشت سوی مشرق روان

Your bat-like senses are running towards the sunset;
your pearl-scattering senses are faring towards the sunrise.

راه حس راه خران است ای سوار
ای خران را تو مزاحم شرم دار

The way of sense-perception is the way of asses, O rider: have shame,
O you that art jostling with asses!

پنج حسی هست جز این پنج حس
آن چو زر سرخ و این حسها چو مس

Besides these five senses there are five senses:
those are like red gold, while these senses are like copper.

اندر آن بازار کایشان ماهرند
حس مس را چون حس زر کی خرند

In the bazaar where they are expert,
how should they buy the copper sense like the sense of gold?

حس ابدان قوت ظلمت می‌خورد
حس جان از آفتابی می‌چرد

The bodily sense is eating the food of darkness;
the spiritual sense is feeding from a Sun.

ای ببرده رخت حسها سوی غیب
دست چون موسی برون آور ز جیب

O you that have borne the baggage of your senses to the Unseen,
put forth thy hand, like Moses, from your bosom.

ای صفاتت آفتاب معرفت
و آفتاب چرخ بند یك صفت

O you whose attributes are the Sun of Divine knowledge,
while the sun in heaven is confined to a single attribute,

گاه خورشید و گهی دریا شوی
گاه کوه قاف و گه عنقا شوی

Now you become the Sun, and now the Sea;
now the mountain of Qaf, and now the Anqa.

تو نه این باشی نه آن در ذات خویش
ای فزون از وهمها و ز بیش بیش

In your essence you are neither this nor that,
O you that are greater than imaginations and more than more!

روح با علم است و با عقل است یار
روح را با تازی و ترکی چه کار

The Spirit is associated with knowledge and reason:
What has the Spirit to do with Arabic and Turkish?

از تو ای بی‌نقش با چندین صور
هم مشبه هم موحد خیره‌سر

Both the *muwahhid* and the *mushabbih* immanence are bewildered by you;
O you who, being without image are in so many forms.

گه مشبه را موحد می‌کند
گه موحد را صور ره می‌زند

Sometimes the *muwahhad* is destroying the *mushabbih*;
sometimes forms are waylaying the muwahhid.

گه ترا گوید ز مستی بو الحسن
یا صغیر السن یا رطب البدن

Sometimes Abu 'l-Hasan in drunkenness says to you,
"O you whose teeth are small, O you whose body is tender!"

گاه نقش خویش ویران می‌کند
از پی تنزیه جانان می‌کند

Sometimes he is laying waste to his own image:
he is destroying in order to assert the transcendence of the beloved.

چشم حس را هست مذهب اعتزال
دیده‌ی عقل است سنی در وصال

The doctrine held by the eye of sense is Mu`tazilism,
whereas the eye of Reason is Sunni in respect of union.

سخره‌ی حس‌اند اهل اعتزال
خویش را سنی نمایند از ضلال

Those in thrall to sense-perception are Mu`tazilites,
from misguidedness they represent themselves as Sunnis.

هر که در حس ماند او معتزلی ست
گر چه گوید سنیم از جاهلی ست

Any one who remains in sense-perception is a Mu`tazilite;
though he may say he is a Sunni, it is from ignorance.

هر که بیرون شد ز حس سنی وی است
اهل بینش چشم عقل خوش پی است

Any one who has escaped from sense-perception is a Sunni:
the man endowed with vision is the eye of sweet-paced Reason.

گر بدیدی حس حیوان شاه را
پس بدیدی گاو و خر الله را

If the animal sense could see the King,
then the ox and the ass would behold Allah.

گر نبودی حس دیگر مر ترا
جز حس حیوان ز بیرون هوا

If, besides the animal sense,
you had not another sense outside of the desire of the flesh,

پس بنی آدم مکرم کی بدی
کی به حس مشترك محرم شدی

Then how should the sons of Adam have been honoured?
How by means of the common sense should they have become privileged?

نامصور یا مصور گفتنت
باطل آمد بی‌ز صورت رستنت

Your calling "formless" or "formed" is vain,
without your liberation from form.

نامصور یا مصور پیش اوست
کاو همه مغز است و بیرون شد ز پوست

"Formless" or "formed,"
He is with him that is all kernel and has gone forth from the husk.

گر تو کوری نیست بر اعمی حرج
ور نه رو کالصبر مفتاح الفرج

If you are blind, *it is no crime in the blind*;
if not, go, *for patience is the key to success.*

پرده‌های دیده را داروی صبر
هم بسوزد هم بسازد شرح صدر

The medicine of patience will burn the veils over your eye
and will also affect the opening of your breast.

آینه‌ی دل چون شود صافی و پاك
نقشها بینی برون از آب و خاك

When the mirror of your heart becomes clear and pure,
you will behold images outside of water and earth.

هم ببینی نقش و هم نقاش را
فرش دولت را و هم فراش را

You will behold both the image and the image-Maker,
both the carpet of empire and the carpet-Spreader.

چون خلیل آمد خیال یار من
صورتش بت معنی او بت شکن

The phantom of my Friend seemed like Khalil—
its form an idol, its reality a breaker of idols.

شکر یزدان را که چون شد او پدید
در خیالش جان خیال خود بدید

Thanks be to God that when he appeared,
my spirit beheld in his phantom its own phantom.

خاك درگاهت دلم را می‌فریفت
خاك بر وی کاو ز خاکت می‌شکیفت

The dust of your threshold was bewitching my heart:
dust on him that was patient without your dust!

گفتم ار خوبم پذیرم این از او
ور نه خود خندید بر من زشت رو

I said, "If I am beautiful, I shall receive this from him;
and if not, he has indeed laughed at ugly me.

چاره آن باشد که خود را بنگرم
ور نه او خندد مرا من کی خرم

The plan is this, that I look at myself otherwise he will laugh at me:
how shall I buy? "

او جمیل است و محب للجمال
کی جوان نو گزیند پیر زال

He is beautiful and a *lover of beauty*:
how should a fresh young man choose a decrepit old woman?

خوب خوبی را کند جذب این بدان
طیبات و طیبین بر وی بخوان

The Beautiful attracts the beautiful: know this.
Recite thereon the *good women for the good men*.

در جهان هر چیز چیزی جذب کرد
گرم گرمی را کشید و سرد سرد

In this world everything attracts something:
the Hot draws the hot and the cold the cold.

قسم باطل باطلان را می‌کشند
باقیان از باقیان هم سر خوشند

The worthless sort attract the worthless;
the lasting rejoiced by the lasting.

ناریان مر ناریان را جاذب‌اند
نوریان مر نوریان را طالب‌اند

Those of the Fire attract those of the Fire;
those of the Light seek those of the Light.

چشم چون بستی ترا تاسه گرفت
نور چشم از نور روزن کی شکفت

When you shut your eye, you felt uncomfortable:
how could the light of the eye do without the light of the window?

تاسه‌ی تو جذب نور چشم بود
تا بپیوندد به نور روز زود

Your discomfort was the light in your eye
straining to be joined speedily with the daylight.

چشم باز ار تاسه گیرد مر ترا
دان که چشم دل ببستی بر گشا

If you feel distress while your eyes are unclosed,
know that you have shut the eye of your heart, open it.

آن تقاضای دو چشم دل شناس
کاو همی‌جوید ضیای بی‌قیاس

Recognize that that is the craving of the eyes of your heart
which is seeking the immeasurable Light.

چون فراق آن دو نور بی‌ثبات
تاسه آوردت گشادی چشمهات

Inasmuch as separation from those two impermanent lights
brought you discomfort, you opened your eyes,

پس فراق آن دو نور پایدار
تاسه می‌آرد مر آن را پاس دار

Separation, then, from those two steadfast lights
will bring you discomfort: guard them!

او چو می‌خواند مرا من بنگرم
لایق جذب‌ام و یا بد پیکرم

Since He is calling me, I will look to see
whether I am worthy to be drawn or whether I am ill-favoured.

گر لطیفی زشت را در پی کند
تسخری باشد که او بر وی کند

If a charming person makes an ugly one at his heels,
it is a mockery that he makes of him.

کی ببینم روی خود را ای عجب
تا چه رنگم همچو روزم یا چو شب

How, I wonder, shall I behold my own face, so as to see
what complexion I have and whether I am like day or like night?

نقش جان خویش می‌جستم بسی
هیچ می‌ننمود نقشم از کسی

For a long while I was seeking the image of my soul,
my image was not displayed by any one.

گفتم آخر آینه از بهر چیست
تا بداند هر کسی کاو چیست و کیست

"After all," I said, "what is a mirror for?
That every one may know what and who he i

آینه‌ی آهن برای پوستهاست
آینه‌ی سیمای جان سنگین بهاست

The mirror of iron is for husks;
the mirror that shows the aspect of the heart is of great price.

آینه‌ی جان نیست الا روی یار
روی آن یاری که باشد ز آن دیار

The soul's mirror is naught but the face of the friend,
the face of that friend who is of yonder country.

گفتم ای دل آینه‌ی کلی بجو
رو به دریا کار برناید به جو

I said, "O heart, seek the Universal Mirror, go to the Sea:
the business will not succeed by means of the river."

زین طلب بنده به کوی تو رسید
درد مریم را به خرما بن کشید

In this quest your slave arrived at your dwelling-place,
the pains drew Mary to the palm-tree.

دیده‌ی تو چون دلم را دیده شد
این دل نادیده غرق دیده شد

When your eye became an eye for my heart,
my blind heart went and became drowned in vision.

آینه‌ی کلی ترا دیدم ابد
دیدم اندر چشم تو من نقش خود

I saw that you are the Universal Mirror unto everlasting:
I saw my own image in your eye.

گفتم آخر خویش را من یافتم
در دو چشمش راه روشن یافتم

I said, "At last I have found myself:
in his eyes I have found the shining Way."

گفت وهمم کان خیال تست هان
ذات خود را از خیال خود بدان

My illusion said, "Beware! That is your imagination:
distinguish your essence from your imagination";

نقش من از چشم تو آواز داد
که منم تو تو منی در اتحاد

My image gave voice from your eye,
"I am you and you are I in oneness;

کاندر این چشم منیر بی‌زوال
از حقایق راه کی یابد خیال

For how should imagination find the way into this illumined eye
which never ceases from the realities?"

در دو چشم غیر من تو نقش خود
گر ببینی آن خیالی دان و رد

"If you behold your image in the eyes of any other than me,
know that it is imagination and reprobate,

ز آن که سرمه‌ی نیستی در می‌کشد
باده از تصویر شیطان می‌چشد

Because he is applying the eye salve of non-existence
and is imbibing the wine of Satan's illusion-making.

چشمشان خانه‌ی خیال است و عدم
نیستها را هست بیند لاجرم

Their eye is the home of imagination and non-existence:
necessarily it sees as existent the things which are non-existent;

چشم من چون سرمه دید از ذو الجلال
خانه‌ی هستی است نه خانه‌ی خیال

Since my eye saw eye salve from *the Glorious*,
it is the home of existence, not the home of imagination."

تا یکی مو باشد از تو پیش چشم
در خیالت گوهری باشد چو یشم

So long as a single hair of you is before your eye,
in your imagination a pearl will be as jasper.

یشم را آن گه شناسی از گهر
کز خیال خود کنی کلی عبر

You will know jasper from pearls at the time when
you pass away from your imagination entirely.

یك حکایت بشنو ای گوهر شناس
تا بدانی تو عیان را از قیاس

O connoisseur of pearls, listen to a story,
that you may distinguish actual seeing from inference.

هلال پنداشتن آن شخص خیال را در عهد عمر

***How in the time of Umar, may God be well-pleased with him,
a certain person imagined that what he saw was the new moon.***

ماه روزه گشت در عهد عمر
بر سر کوهی دویدند آن نفر

The Fasting-month came round in `Umar's time.
Some people ran to the top of a hill,

تا هلال روزه را گیرند فال
آن یکی گفت ای عمر اینك هلال

In order to take the new moon as a good omen,
and one of them said, "Look, O `Umar, here is the new moon!"

چون عمر بر آسمان مه را ندید
گفت کاین مه از خیال تو دمید

As 'Umar did not see the moon in the sky, he said,
"This moon has risen from your imagination

ور نه من بیناترم افلاك را
چون نمی‌بینم هلال پاك را

Otherwise, I am a better seer of the heavens,
how is it that I do not see the pure crescent?

گفت تر کن دست و بر ابرو بمال
آن گهان تو بر نگر سوی هلال

Wet your hand," said he, "and rub it on your eyebrow,
and then look up towards the new moon."

چون که او تر کرد ابرو مه ندید
گفت ای شه نیست مه شد ناپدید

When he wet his eyebrow, he did not see the moon.
"O King," he said, "there is no moon; it has disappeared."

گفت آری موی ابرو شد کمان
سوی تو افکند تیری از گمان

"Yes," said `Umar, "the hair of your eyebrow
had become like a bow and shot at thee an arrow of opinion."

چون یکی مو کج شد او را راه زد
تا به دعوی لاف دید ماه زد

When one hair became crooked, it waylaid him, so that,
making a false claim, he boasted to have seen the moon.

موی کج چون پرده‌ی گردون بود
چون همه اجزات کج شد چون بود

Inasmuch as a crooked hair veils the sky,
how will it be when all your members are crooked?

راست کن اجزات را از راستان
سر مکش ای راست رو زآن آستان

Straighten your members by the straight.
O you, who go straight, turn not your head aside from that threshold.

هم ترازو را ترازو راست کرد
هم ترازو را ترازو کاست کرد

Balance makes balance correct;
balance also makes balance defective'.

هر که با ناراستان هم سنگ شد
در کمی افتاد و عقلش دنگ شد

Whoever weighs the same as the unrighteous falls into deficiency,
and his understanding becomes dazed.

رو أَشِدَّاءُ عَلَى الْكُفَّارِ باش
خاك بر دل داری اغیار پاش

Go, be hard on the infidels,
sprinkle dust on fondness for the strangers.

بر سر اغیار چون شمشیر باش
هین مکن روباه بازی شیر باش

Be as a sword upon the heads of the strangers:
come, do not play foxy tricks, be a lion,

تا ز غیرت از تو یاران نگسلند
ز آنکه آن خاران عدوی این گلند

In order that the friends, moved by jealousy, may not break with you,
because those thorns are the enemies of this rose.

آتش اندر زن به گرگان چون سپند
ز آن که آن گرگان عدوی یوسفند

Set fire to the wolves as rue-seed,
because those wolves are the enemies of Joseph.

جان بابا گویدت ابلیس هین
تا به دم بفریبدت دیو لعین

Iblis calls you "father's soul"—beware!
The accursed Devil in order that he may beguile you with words.

این چنین تلبیس با بابات کرد
آدمی را این سیه رخ مات کرد

He practiced the like imposture on your father:
this black-faced one checkmated an Adam.

بر سر شطرنج چست است این غراب
تو مبین بازی به چشم نیم خواب

This crow is busy on the chessboard;
look not you upon his game with an eye that is half-asleep,

ز آن که فرزین بندها داند بسی
که بگیرد در گلویت چون خسی

Because he knows many formidable moves
which will stick in your throat like a straw

در گلو ماند خس او سالها
چیست آن خس مهر جاه و مالها

His straw will stay in your throat for years.
What is that straw? Love of rank and wealth.

مال خس باشد چو هست ای بی‌ثبات
در گلویت مانع آب حیات

Wealth is the straw, since in your throat, O infirm one,
it is an obstacle to the Water of Life.

گر برد مالت عدوی پر فنی
ره زنی را برده باشد ره زنی

If an artful enemy carries off your wealth,
a robber will have carried off a robber.

دزدیدن مارگیر ماری را از مارگیری دیگر

How a snake-catcher stole a snake from another snake-catcher.

دزدکی از مارگیری مار برد
ز ابلهی آن را غنیمت می‌شمرد

A petty thief carried off a snake from a snake-catcher
and in his folly was accounting it a prize.

وارهید آن مارگیر از زخم مار
مار کشت آن دزد او را زار زار

The snake-catcher escaped from the snake's bite;
the man who had robbed him was miserably killed by the snake.

مارگیرش دید پس بشناختش
گفت از جان مار من پرداختش

The snake-catcher saw him; then he recognized him and said,
"My snake has emptied him of life.

در دعا می‌خواستی جانم از او
کش بیابم مار بستانم از او

My soul desired of Him in prayer
that I might find him and take the snake from him.

شکر حق را کان دعا مردود شد
من زیان پنداشتم آن سود شد

Thanks to God that that prayer was rejected:
I thought that it was a loss, but it has turned out to be a gain."

بس دعاها کان زیان است و هلاك
وز کرم می‌نشنود یزدان پاك

Many are the prayers which are loss and destruction,
and from kindness the Holy God is not hearing them.

التماس کردن همراه عیسی علیه السلام زنده کردن استخوانها را از او

*How the companion of Jesus, on whom be peace, entreated Jesus,
on whom be peace, to give life to the bones.*

گشت با عیسی یکی ابله رفیق
استخوانها دید در حفره‌ی عمیق

A certain foolish person accompanied Jesus
He spied some bones in a deep hole.

گفت ای همراه آن نام سنی
که بدآن تو مرده را زنده کنی

He said, "O companion, that exalted Name
by which you make the dead to live;

مر مرا آموز تا احسان کنم
استخوانها را بدآن با جان کنم

Teach me, that I may do good
and by means of it endow the bones with life."

گفت خامش کن که آن کار تو نیست
لایق انفاس و گفتار تو نیست

Jesus said, "Be silent, for that is not your work:
it is not proper for your breath and speech,

کان نفس خواهد ز باران پاك‌تر
وز فرشته در روش دراك‌تر

For it wants breath purer than rain
and more piercing in action than the angels.

عمرها بایست تا دم پاك شد
تا امین مخزن افلاك شد

Lifetimes were needed that the breath might be purified,
so that he was entrusted with the treasury of the Heavens.

خود گرفتی این عصا در دست راست
دست را دستان موسی از کجاست

You have grasped this rod firmly in your hand:
how will Moses cunning come to you?"

گفت اگر من نیستم اسرار خوان
هم تو بر خوان نام را بر استخوان

He said, "If I am not one to pronounce mysteries,
you pronounce the Name over the bones."

گفت عیسی یا رب این اسرار چیست
میل این ابله در این بیگار چیست

Jesus cried, "O Lord, what are these hidden purposes?
What is this fool's inclination in this fruitless work?

چون غم خود نیست این بیمار را
چون غم جان نیست این مردار را

How has this sick man no care for himself?
How has this corpse no care for life?

مردهٔ خود را رها کرده ست او
مردهٔ بیگانه را جوید رفو

He has left his own dead
and seeks to mend the dead of a stranger."

گفت حق ادبارگر ادبار جوست
خار روییده جزای کشت اوست

God said, "The backslider seeks backsliding:
the thistle that has grown is the retribution for his sowing."

آن که تخم خار کارد در جهان
هان و هان او را مجو در گلستان

He that sows the seed of thistles in the world
be warned not to look for him in the rose-garden.

گر گلی گیرد به کف خاری شود
ور سوی یاری رود ماری شود

If he takes a rose in his hand, it becomes a thistle;
and if he goes to a friend, he becomes a snake.

کیمیای زهر و مار است آن شقی
بر خلاف کیمیای متقی

The damned wretch is an elixir which transmutes into poison and snakes;
contrary to the elixir of the God-fearing man.

اندرز کردن صوفی خادم را در تیمار داشت بهیمه و لاحول گفتن خادم

How the Sufi enjoined the servant to take care of his beast and how the servant said, "La haul"

صوفیی می‌گشت در دور افق
تا شبی در خانقاهی شد قنق

A Sufi was wandering round the world
till one night he became a guest at a khanaghah.

یك بهیمه داشت در آخر ببست
او به صدر صفه با یاران نشست

He had a beast: he tied it in the stable;
he sat at the top of the dais with his friends.

پس مراقب گشت با یاران خویش
دفتری باشد حضور یار بیش

Then he engaged with his friends in meditation:
the presence of the friend a book, more.

دفتر صوفی سواد حرف نیست
جز دل اسپید همچون برف نیست

The Sufi's book is not ink and letters:
it is nothing but a heart white as snow.

زاد دانشمند آثار قلم
زاد صوفی چیست آثار قدم

The scholar's provision is pen-marks.
What is the Sufi's provision? Footprints

همچو صیادی سوی اشکار شد
گام آهو دید بر آثار شد

He stalks the game, like a hunter:
he sees the musk-deer's track and follows the footprints.

چند گاهش گام آهو در خور است
بعد از آن خود ناف آهو رهبر است

For some while the track of the deer is proper for him,
afterwards it is the navel of the deer that is his guide.

چون که شکر گام کرد و ره برید
لاجرم ز آن گام در کامی رسید

When he has given thanks for the track and has traversed the way,
of necessity by means of that track he arrives at a goal.

رفتن یك منزلی بر بوی ناف
بهتر از صد منزل گام و طواف

To go one stage by the scent of the musk-gland
is better than a hundred stages of the track and roaming about.

آن دلی کاو مطلع مهتابهاست
بهر عارف فتحت ابوابهاست

The heart that is the rising-place of the moonbeams
is the opening of the doors for the Gnostic.

با تو دیوار است و با ایشان در است
با تو سنگ و با عزیزان گوهر است

To you it is a wall, to them it is a door;
to you a stone, to venerated ones a pearl.

آن چه تو در آینه بینی عیان
پیر اندر خشت بیند بیش از آن

What you see plainly in the mirror—
the Pir sees more than that in the brick.

پیر ایشان‌اند کاین عالم نبود
جان ایشان بود در دریای جود

The Pirs are they whose spirits, before this world existed,
were in the Sea of Bounty.

پیش از این تن عمرها بگذاشتند
پیشتر از کشت بر برداشتند

Before this body they passed lifetimes;
before the sowing they took up the wheat.

پیشتر از نقش جان پذرفته‌اند
پیشتر از بحر درها سفته‌اند

They have received the spirit before the form;
they have bored the pearls before the sea.

مشورت می‌رفت در ایجاد خلق
جانشان در بحر قدرت تا به حلق

Consultation was going on as to bringing mankind into existence;
their spirits were in the Sea of Omnipotence up to the throat.

چون ملایك مانع آن می‌شدند
بر ملایك خفیه خنبك می‌زدند

When the angels were opposing that,
they were *secretly clapping their hands* at the angels.

مطلع بر نقش هر که هست شد
پیش از آن کاین نفس کل پا بست شد

He was made acquainted with the form of every existent being,
before this Universal Soul became fettered.

پیشتر ز افلاك کیوان دیده‌اند
پیشتر از دانه‌ها نان دیده‌اند

Before the heavens they have seen Saturn,
before the seeds they have seen the bread.

بی‌دماغ و دل پر از فکرت بدند
بی‌سپاه و جنگ بر نصرت زدند

Without brain and mind they were full of thought,
without army and battle they gained victory.

آن عیان نسبت به ایشان فکرت است
ور نه خود نسبت به دوران رویت است

That immediate intuition in relation to them is thought;
else, indeed, in relation to those who are far it is vision.

فکرت از ماضی و مستقبل بود
چون از این دو رست مشکل حل شود

Thought is of *the past and future*;
when it is emancipated from these two, the difficulty is solved.

روح از انگور می را دیده است
روح از معدوم شی را دیده است

The spirit has beheld the wine in the grape,
the spirit has beheld thing in nothing;

دیده چون بی‌کیف هر با کیف را
دیده پیش از کان صحیح و زیف را

It has beheld every conditioned thing as unconditioned;
it has beheld the *genuine coin* and the alloyed before *the mine*;

پیشتر از خلقت انگورها
خورده می‌ها و نموده شورها

Before the creation of grapes it has quaffed wines and shown
the excitements.

در تموز گرم می‌بینند دی
در شعاع شمس می‌بینند فی

In hot July they see December;
in the sunbeams they see the shade.

در دل انگور می را دیده‌اند
در فنای محض شی را دیده‌اند

In the heart of the grape they have seen the wine;
in absolute fana they have seen the object.

آسمان در دور ایشان جرعه نوش
آفتاب از جودشان زربفت پوش

The sky is draining draughts from their circling cup;
the sun is clad in cloth of gold by their bounty.

چون از ایشان مجتمع بینی دو یار
هم یکی باشند و هم ششصد هزار

When you see two of them met together as friends, they are one,
and at the same time six hundred thousand.

بر مثال موجها اعدادشان
در عدد آورده باشد بادشان

Their numbers are in the likeness of waves:
the wind will have brought them into number

مفترق شد آفتاب جانها
در درون روزن ابدان ما

The Sun, which is the spirits,
became separated in the windows, which are bodies.

چون نظر در قرص داری خود یکی است
و آن که شد محجوب ابدان در شکی است

When you gaze on the Sun's disk, it is itself one,
but he that is screened by the bodies is in some doubt.

تفرقه در روح حیوانی بود
نفس واحد روح انسانی بود

Separation is in the animal spirit;
the human spirit is one essence.

چون که حق رش علیهم نوره
مفترق هرگز نگردد نور او

Inasmuch as *God sprinkled His light upon them*,
His light never becomes separated.

یك زمان بگذار ای همره ملال
تا بگویم وصف خالی ز آن جمال

O my comrade on the way; dismiss your weariness for a moment,
that I may describe a single mole of that Beauty.

در بیان ناید جمال حال او
هر دو عالم چیست عکس خال او

The beauty of His state cannot be set forth:
what are both the worlds? The reflection of His mole

چون که من از خال خوبش دم زنم
نطق می‌خواهد که بشکافد تنم

When I breathe a word concerning His beauteous mole,
my speech would fain burst my body.

همچو موری اندر این خرمن خوشم
تا فزون از خویش باری می‌کشم

Like an ant, I am so happy in this granary
that I am dragging a burden too great for me.

بسته شدن تقریر معنی حکایت به سبب میل مستمع به استماع ظاهر صورت حکایت

How the explanation of the meaning of the tale was stopped because of the hearer's desire to hear the superficial form of it.

کی گذارد آن که رشك روشنی است
تا بگویم آن چه فرض و گفتنی است

When will He who is envied by Light
allow me to tell that which is obligatory and ought to be told?

بحر کف پیش آرد و سدی کند
جر کند و ز بعد جر مدی کند

The sea casts foam in front and makes a barrier:
it draws back and after drawing back flows in.

این زمان بشنو چه مانع شد مگر
مستمع را رفت دل جای دگر

Hear what has interfered at the present time:
I think the hearer's mind has wandered elsewhere.

خاطرش شد سوی صوفی قنق
اندر آن سودا فرو شد تا عنق

His thoughts have turned to the Sufi *guest*:
he is sunk up to *the neck* in that business'

لازم آمد باز رفتن زین مقال
سوی آن افسانه بهر وصف حال

It behooves me to go back from this discourse to that story
in order to describe what happened.

صوفی آن صورت مپندار ای عزیز
همچو طفلان تا کی از جوز و مویز

O dear friend, do not imagine the Sufi to be the form:
how long, like children, with walnuts and raisins?

جسم ما جوز و مویز است ای پسر
گر تو مردی زین دو چیز اندر گذر

Our body is walnuts and raisins,
O son; if you are a man, relinquish these two things;

ور تو اندر نگذری اکرام حق
بگذراند مر ترا از نه طبق

And if you do not relinquish them,
the grace of God will enable you to pass beyond the nine tiers.

بشنو اکنون صورت افسانه را
لیك هین از که جدا کن دانه را

Now listen to the outward form of the tale,
but take heed to separate the grain from the chaff.

حلقه‌ی آن صوفیان مستفید
چون که در وجد و طرب آخر رسید

When at last that circle of Sufis who were seeking profit
came to an end in ecstasy and enthusiasm,

خوان بیاوردند بهر میهمان
از بهیمه یاد آورد آن زمان

They brought dishes of food for the guest,
and he then thought about his beast.

گفت خادم را که در آخر برو
راست کن بهر بهیمه کاه و جو

He said to the attendant," Go into the stable
and make the straw and barley all right for the animal."

گفت لا حول این چه افزون گفتن است
از قدیم این کارها کار من است

"*Good gracious* "he replied, "why so many instructions?
These things have long been in my care."

گفت تر کن آن جوش را از نخست
کان خر پیر است و دندانهاش سست

The Sufi said, "First wet his barley, for it is an old ass,
and his teeth are shaky."

گفت لاحول این چه می‌گویی مها
از من آموزند این ترتیبها

"*Good gracious*!" said he, "why are you telling this, Sir?
They are taught by me these arrangements."

گفت پالانش فرو نه پیش پیش
داروی منبل بنه بر پشت ریش

The Sufi said, "First of all take off' his saddle
and put the salve of *manbal* on his sore back."

گفت لاحول آخر ای حکمت گزار
جنس تو مهمانم آمد صد هزار

“*Good gracious*!” exclaimed the servant. “Why, O purveyor of wisdom,
I have had a thousand guests of your sort,

جمله راضی رفته‌اند از پیش ما
هست مهمان جان ما و خویش ما

And all have departed from us well-pleased:
the guest is our life and our kinsman.”

گفت آبش ده و لیکن شیر گرم
گفت لاحول از توام بگرفت شرم

The Sufi said, “Give him water, but lukewarm.”
“*Good gracious*!” cried the other, “I am ashamed of you.”

گفت اندر جو تو کمتر کاه کن
گفت لاحول این سخن کوتاه کن

The Sufi said, “Put a little straw in his barley.”
“*Good gracious*! Cut short this speech,” he replied.

گفت جایش را بروب از سنگ و پشك
ور بود تر ریز بر وی خاك خشك

The Sufi said, “ Sweep his place of stones and dung,
and if it is wet, sprinkle dry earth on it.”

گفت لاحول ای پدر لاحول کن
با رسول اهل کمتر گو سخن

“*Good gracious*!” cried he, “implore *God’s grace*, O father,
and say little to a messenger who knows his business.”

گفت بستان شانه پشت خر بخار
گفت لاحول ای پدر شرمی بدار

The Sufi said, “Take the comb and curry the ass’s back.”
“*Good gracious!* Do have some shame, O father,” said he.

خادم این گفت و میان را بست چست
گفت رفتم کاه و جو آرم نخست

The servant said this and briskly girded up his loins.
“I go,” said he; “first I will fetch the straw and barley.”

رفت و از آخر نکرد او هیچ یاد
خواب خرگوشی بدان صوفی بداد

Off he went and never thought of the stable at all:
he gave that Sufi the sleep of the hare.

رفت خادم جانب اوباش چند
کرد بر اندرز صوفی ریش‌خند

The servant went off to some rascals
and made a mockery of the sufi’s admonition.

صوفی از ره مانده بود و شد دراز
خوابها می‌دید با چشم فراز

The Sufi was fatigued by his journey and stretched his limbs:
with his eyes closed he was dreaming

کان خرش در چنگ گرگی مانده بود
پاره‌ها از پشت و رانش می‌ربود

That his ass was left in the clutch of a wolf,
was tearing pieces from its back and thighs.

گفت لاحول این چه مالیخولیاست
ای عجب آن خادم مشفق کجاست

“*Good gracious*!” he exclaimed, “What sort of melancholy is this?
Oh, where is that kindly servant?”

باز می‌دید آن خرش در راه رو
گه به چاهی می‌فتاد و گه به گو

Again he would see his ass going along the road
and falling now into a well and now into a ditch.

گونه‌گون می‌دید ناخوش واقعه
فاتحه می‌خواند او و القارعه

He was dreaming various unpleasant dreams;
he was reciting the *Fatiha* and the *Qari’a*.

گفت چاره چیست یاران جسته‌اند
رفته‌اند و جمله درها بسته‌اند

He said “What can be done to help? My friends have hurried out:
they have departed and made all the doors fast.”

باز می‌گفت ای عجب آن خادمك
نه که با ما گشت هم نان و نمك

Again he would say, “Oh, I wonder—that wretched servant!
Did not he partake of bread and salt with us?

من نکردم با وی الا لطف و لین
او چرا با من کند بر عکس کین

I showed him nothing but courtesy and mildness:
why should he on the contrary show hatred towards me?

هر عداوت را سبب باید سند
ور نه جنسیت وفا تلقین کند

Every enmity must rest on some cause; otherwise,
our common humanity would dictate faithfulness.

باز می گفت آدم با لطف و جود
کی بر آن ابلیس جوری کرده بود

Then he would say again,
"When had Adam, the kind and generous, done an injury to Iblis?

آدمی مر مار و کژدم را چه کرد
کاو همی‌خواهد مر او را مرگ و درد

What was done by man to snake and scorpion
that they wish death and pain upon him?

گرگ را خود خاصیت بدریدن است
این حسد در خلق آخر روشن است

To rend is the instinct of the wolf: after all,
this envy is conspicuous in mankind."

باز می‌گفت این گمان بد خطاست
بر برادر این چنین ظنم چراست

Again he would say, "It is wrong thus to think evil:
why have I such thoughts against my brother?"

باز گفتی حزم سوء الظن تست
هر که بد ظن نیست کی ماند درست

Then he would say, "Prudence consists in your thinking evil:
how shall he that thinks no evil remain unhurt?"

صوفی اندر وسوسه و آن خر چنان
که چنین بادا جزای دشمنان

The Sufi was in anxiety, and the ass was in such a plight
that—may it befall our enemies!

آن خر مسکین میان خاك و سنگ
کژ شده پالان دریده پالهنگ

That poor ass was amidst earth and stones,
with his saddle crooked and his halter torn,

خسته از ره جمله‌ی شب بی‌علف
گاه در جان کندن و گه در تلف

Killed by the journey, without fodder all the night long,
now at the last gasp and now perishing

خر همه شب ذکر می‌کرد ای اله
جو رها کردم کم از یك مشت کاه

All night the ass was repeating, "O God,
I give up the barley; less than one handful of straw?"

با زبان حال می‌گفت ای شیوخ
رحمتی که سوختم زین خام شوخ

With mute eloquence he was saying, "O Shaykhs, some pity,
for I am consumed because of this raw impudent rogue

آن چه آن خر دید از رنج و عذاب
مرغ خاکی بیند اندر سیل آب

What that ass suffered of pain and torment,
the land-bird suffers in a flood of water.

بس به پهلو گشت آن شب تا سحر
آن خر بی‌چاره از جوع البقر

Then that night till dawn the wretched ass,
from *exceeding hunger*, rolled on his side.

روز شد خادم بیامد بامداد
زود پالان جست بر پشتش نهاد

Day rose. The servant came at morn
and quickly looked for the saddle and laid it on the ass's back.

خر فروشانه دو سه زخمش بزد
کرد با خر آن چه ز آن سگ می‌سزد

After the fashion of ass-dealers he gave him two or three blows:
he did to the ass what is befitting from such a cur.

خر جهنده گشت از تیزی نیش
کو زبان تا خر بگوید حال خویش

The sharpness of the sting set the ass jumping;
where is the tongue that he may describe his own state?

گمان بردن کاروانیان که بهیمه ی صوفی رنجور است

How the people of the caravan supposed the Sufi's beast was ill

چون که صوفی بر نشست و شد روان
رو در افتادن گرفت او هر زمان

When the Sufi mounted and got going,
he began to fall on his face every time,

هر زمانش خلق بر می‌داشتند
جمله رنجورش همی‌پنداشتند

Every time the people lifted him up:
they all thought he was ill.

آن یکی گوشش همی‌پیچید سخت
و آن دگر در زیر گامش جست لخت

One would twist his ears hard,
while another sought for the part under his palate,

و آن دگر در نعل او می‌جست سنگ
و آن دگر در چشم او می‌دید زنگ

And another searched for the stone in his shoe,
and another looked at the dirt in his eye.

باز می‌گفتند ای شیخ این ز چیست
دی نمی‌گفتی که شکر این خر قوی است

They were also saying, "O Shaykh, what is the cause of this?
Were not you saying yesterday? 'Thanks, this ass is strong'?"

گفت آن خر کاو به شب لاحول خورد
جز بدین شیوه نداند راه کرد

He replied, "The ass that ate *La hawl* during the night
cannot get along except in this manner.

چون که قوت خر به شب لاحول بود
شب مسبح بود و روز اندر سجود

Inasmuch as the ass's food by night was La hawl,
he was glorifying God by night and in prostrating himself by day."

آدمی خوارند اغلب مردمان
از سلام علیکشان کم جو امان

Most people are man-eaters:
put no trust in their saying, "Peace to you."

خانه‌ی دیو است دلهای همه
کم پذیر از دیو مردم دمدمه

The hearts of all are the Devil's house:
do not accept the idle chatter of devilish men.

از دم دیو آن که او لاحول خورد
هم چو آن خر در سر آید در نبرد

He that swallows *La hawl* from the breath of the Devil,
like that ass falls headlong in the fight

هر که در دنیا خورد تلبیس دیو
و ز عدوی دوست رو تعظیم و ریو

Whoever swallows the Devil's imposture in this world
and veneration and deceit from the foe that has the face of a friend,

در ره اسلام و بر پول صراط
در سر آید همچو آن خر از خباط

In the Way of Islam and on the bridge Sirat
he will fall upon his head from giddiness, like that ass.

عشوه‌های یار بد منیوش هین
دام بین ایمن مرو تو بر زمین

Beware! Do not hearken to the blandishments of the bad friend:
see the snare, do not walk securely on the earth.

صد هزار ابلیس لاحول آر بین
آدما ابلیس را در مار بین

See the hundred thousand devils who utter *La Hawl*,
O Adam, in the serpent behold Iblis!

دم دهد گوید ترا ای جان و دوست
تا چو قصابی کشد از دوست پوست

He gives vain words, he says to you, "O my soul and beloved,"
that he may strip the skin off his beloved, like a butcher.

دم دهد تا پوستت بیرون کشد
وای او کز دشمنان افیون چشد

He gives vain words that he may strip off your skin:
woe to him that tastes opium from enemies.

سر نهد بر پای تو قصاب‌وار
دم دهد تا خونت ریزد زار زار

He lays his head at your feet and butcher-like gives vain words,
that he may shed your blood miserably.

همچو شیری صید خود را خویش کن
ترك عشوه‌ی اجنبی و خویش کن

Like a lion, hunt your prey yourself:
leave the flattery of stranger or kinsman.

همچو خادم دان مراعات خسان
بی‌کسی بهتر ز عشوه‌ی ناکسان

Know that the regard of the base is like that servant;
it is better to have nobody than the flattery of nobodies.

در زمین مردمان خانه مکن
کار خود کن کار بیگانه مکن

Do not make your home in men's land:
do your own work, don't do the work of a stranger.

کیست بیگانه تن خاکی تو
کز برای اوست غمناکی تو

Who is the stranger? Your earthen body,
for the sake of which is your sorrow.

تا تو تن را چرب و شیرین می‌دهی
جوهر خود را نبینی فربهی

So long as you are giving your body greasy and sweet,
you will not see fatness in your essence.

گر میان مشك تن را جا شود
روز مردن گند او پیدا شود

If the body be set in the midst of musk,
on the day of death its stench will become manifest.

مشك را بر تن مزن بر دل بمال
مشك چه بود نام پاك ذو الجلال

Do not put musk on your body; rub it on your heart.
What is musk? The holy name of *the Glorious*

آن منافق مشك بر تن می‌نهد
روح را در قعر گلخن می‌نهد

The hypocrite puts musk on his body
and puts his spirit at the bottom of the ash-pit.

بر زبان نام حق و در جان او
گندها از فکر بی‌ایمان او

On his tongue the name of God
and in his soul stenches from his infidel thought.

ذکر با او همچو سبزه‌ی گلخن است
بر سر مبرز گُل است و سوسن است

In relation to him praise of God is the herbage of the ash-pit:
it is roses and lilies upon a dunghill.

آن نبات آن جا یقین عاریت است
جای آن گل مجلس است و عشرت است

Those plants are certainly there on loan;
the proper place for those flowers is the symposium and festivity.

طیبات آید به سوی طیبین
للخبیثین الخبیثات است هین

The good women come to the good men;
there *is to the wicked men the wicked women.* Mark!

کین مدار آنها که از کین گمرهند
گورشان پهلوی کین داران نهند

Do not bear malice: they that are led astray by malice,
their graves are placed beside the malicious.

اصل کینه دوزخ است و کین تو
جزو آن کل است و خصم دین تو

The origin of malice is Hell, and your malice
is a part of that whole and is the enemy of your religion.

چون تو جزو دوزخی پس هوش دار
جزو سوی کل خود گیرد قرار

Since you are a part of Hell, take care!
The part gravitates towards its whole.

تلخ با تلخان یقین ملحق شود
کی دم باطل قرین حق شود

He that is bitter will assuredly be attached to those who are bitter:
how should vain breath be joined with the truth?

ای برادر تو همان اندیشه‌ای
ما بقی تو استخوان و ریشه‌ای

O brother, you are that same thought;
as for the rest, you are flesh and bone.

گر گل است اندیشه‌ی تو گلشنی
ور بود خاری تو هیمه‌ی گلخنی

If your thought is a rose, you are a rose-garden;
and if it is a thorn, you are fuel for the bath-stove.

گر گلابی، بر سر و جیبت زنند
ور تو چون بولی برونت افکنند

If you are rose-water, you are sprinkled on head and bosom;
and if you are like urine, you are cast out.

طبله‌ها در پیش عطاران ببین
جنس را با جنس خود کرده قرین

Look at the trays in front of druggists—
each kind put beside its own kind,

جنسها با جنسها آمیخته
زین تجانس زینتی انگیخته

Things of each sort mixed with things of the same sort,
and a certain elegance produced by this homogeneity;

گر در آمیزند عود و شکرش
بر گزیند یك یك از یکدیگرش

If his aloes-wood and sugar get mixed,
he picks them out from each other, piece by piece.

طبله‌ها بشکست و جانها ریختند
نیك و بد در همدگر آمیختند

The trays were broken and the souls were spilled:
good and evil ones were mingled with each other.

حق فرستاد انبیا را با ورق
تا گزید این دانه‌ها را بر طبق

God sent the prophets with scrolls,
that He might pick out these grains on the dish.

پیش از ایشان ما همه یکسان بدیم
کس ندانستی که ما نیك و بدیم

Before this we were one community,
none knew whether we were good or bad.

قلب و نیکو در جهان بودی روان
چون همه شب بود و ما چون شب روان

False coin and fine were current in the world,
since all was night, and we were as night-travellers,

تا بر آمد آفتاب انبیا
گفت ای غش دور شو صافی بیا

Until the sun of the prophets rose and said,
"Be gone, O alloy! Come, O you who are pure!"

چشم داند فرق کردن رنگ را
چشم داند لعل را و سنگ را

The eye can distinguish colours;
the eye knows ruby and stone.

چشم داند گوهر و خاشاك را
چشم را ز آن می‌خلد خاشاکها

The eye knows the jewel and the rubbish;
hence bits of rubbish sting the eye.

دشمن روزند این قلابکان
عاشق روزند آن زرهای کان

These vile counterfeiters are enemies of day;
those pieces of gold from the mine are lovers of day,

ز آن که روز است آینه‌ی تعریف او
تا ببیند اشرفی تشریف او

Because day is the mirror that makes it known,
so that the ashrafi may see its gift of honour

حق قیامت را لقب ز آن روز کرد
روز بنماید جمال سرخ و زرد

Hence God bestowed the title of "Day" on the Resurrection,
day displays the beauty of red and yellow.

پس حقیقت روز سر اولیاست
روز پیش ماهشان چون سایه‌هاست

In reality, then, day is the inmost consciousness of the saints,
beside their moon day is as shadows.

عکس راز مرد حق دانید روز
عکس ستاریش شام چشم دوز

Know that day is the reflection of the mystery of the man of God,
while eye-sealing night is the reflection of this occultation.

ز آن سبب فرمود یزدان وَ الضحی
وَ الضُّحی نور ضمیر مصطفی

For that reason God said, *by the morn*:
by the morn is the light of the hidden mind of Mustafa.

قول دیگر کاین ضحی را خواست دوست
هم برای آن که این هم عکس اوست

The other view, that the Beloved meant this *morn*,
is just for the reason that this too is the reflection of him;

ور نه بر فانی قسم گفتن خطاست
خود فنا چه لایق گفت خداست

Else it is wrong to swear by a transient thing:
how indeed is transience proper to the speech of God?

لا أُحِبُّ الْآفِلِينَ گفت آن خلیل
کی فنا خواهد از این رب جلیل

That Friend said, "*I love not them that set*":
how, then, did the Lord of all created beings mean . . .?

باز وَ اللَّيْلِ است ستاری او
و آن تن خاکی زنگاری او

Again, *and by the night* is his occultation
and his earthen rust-dark body.

آفتابش چون بر آمد ز آن فلك
با شب تن گفت هین ما ودعك

When his sun rose from that sky, it said to the night of the body,
"Lo, *He has not forsaken you*."

وصل پیدا گشت از عین بلا
ز آن حلاوت شد عبارت ما قلی

Union was made manifest out of the essence of affliction:
that sweetness was expressed by *He has not hated*.

هر عبارت خود نشان حالتی است
حال چون دست و عبارت آلتی است

In fact, every expression is the symbol of a state:
the state is as a hand, while the expression is a tool.

آلت زرگر به دست کفشگر
همچو دانه‌ی کشت کرده ریگ در

The goldsmith's tool in the hand of a shoemaker
is like a seed sown in sand;

و آلت اسکاف پیش برزگر
پیش سگ کاه استخوان در پیش خر

And the cobbler's tool before the husbandman
is straw before a dog bones before an ass.

بود انا الحق در لب منصور نور
بود انا الله در لب فرعون زور

"*I am God*" on the lips of Mansur was the light;
"*I am Allah*" on the lips of Pharaoh was a lie.

شد عصا اندر کف موسی گوا
شد عصا اندر کف ساحر هبا

In the hand of Moses the rod became a witness
in the hand of the magician the rod became *motes in the air*.

زین سبب عیسی بدان همراه خود
در نیاموزید آن اسم صمد

On this account Jesus did not teach his fellow-traveller
that Name of the Lord,

کاو نداند نقص بر آلت نهد
سنگ بر گل زن تو آتش کی جهد

For he would not know and would attribute imperfection to the tool.
Strike stone on clay, and how should fire leap forth?

دست و آلت همچو سنگ و آهن است
جفت باید جفت شرط زادن است

Hand and tool are as stone and iron;
there must be a pair: a pair is the condition for bringing to birth.

آن که بی‌جفت است و بی‌آلت یکی است
در عدد شك است و آن یك بی‌شکی است

The One is He who has no consort and no tool;
in number there is doubt, and that One is beyond doubt.

آن که دو گفت و سه گفت و بیش ازین
متفق باشند در واحد یقین

Those who say "two" or "three" or more than these
are certainly agreed in One.

احولی چون دفع شد یکسان شوند
دو سه گویان هم یکی گویان شوند

When squinting has been put aside, they become alike:
the assertors of two or three become assertors of Unity.

گر یکی گویی تو در میدان او
گرد بر می‌گرد از چوگان او

If you are a ball in His polo-field,
keep spinning round from His polo-stick.

گوی آن گه راست و بی‌نقصان شود
که ز زخم دست شه رقصان شود

The ball becomes right and flawless
at the time when it is made to dance by the stroke of the King's hand.

گوش دار ای احول اینها را به هوش
داروی دیده بکش از راه گوش

Pay attention to these, O squint-eyed one:
apply the eye-salve by way of the ear.

پس کلام پاك در دلهای کور
می‌نپاید می‌رود تا اصل نور

Holy words, then, do not abide in blind hearts,
go to the Light whence they came,

و آن فسون دیو در دلهای کژ
می‌رود چون کفش کژ در پای کژ

While the spell of the Devil goes into crooked hearts
as a crooked shoe on to a crooked foot

گر چه حکمت را به تکرار آوری
چون تو نااهلی شود از تو بری

Though you may learn Wisdom by rote,
it leaves you when you are unworthy;

ور چه بنویسی نشانش می‌کنی
ور چه می‌لافی بیانش می‌کنی

And though you write it and note it,
and though you brag and expound it,

او ز تو رو در کشد ای پر ستیز
بندها را بگسلد وز تو گریز

It withdraws its face from you, O disputatious one:
it breaks its bonds and flees from you.

ور نخوانی و ببیند سوز تو
علم باشد مرغ دست‌آموز تو

If you read not and it sees your ardour,
Knowledge will be a bird docile to your hand.

او نپاید پیش هر نااوستا
همچو طاوسی به خانه‌ی روستا

It does not abide with every unskilled apprentice:
like a peacock in the house of a peasant.

یافتن پادشاه باز را به خانه‌ی کمپیر زن

How the King found his falcon in the house of a decrepit old woman.

دین نه آن باز است کاو از شه گریخت
سوی آن کمپیر کاو می‌آرد بیخت

It is not like the falcon that fled from the King
to the old crone who was sifting flour

تا که تتماجی پزد اولاد را
دید آن باز خوش خوش زاد را

That she might cook porridge for her children.
She saw the beautiful well-born falcon,

پایکش بست و پرش کوتاه کرد
ناخنش ببرید و قوتش کاه کرد

She tied its little foot and clipped its wings;
she cut its talons and fed it with straw.

گفت نااهلان نکردندت به ساز
پر فزود از حد و ناخن شد دراز

“Unworthy folk,” said she, “have not kept thee in trim:
your wings are overgrown and thy talons have become long.

دست هر نااهل بیمارت کند
سوی مادر آ که تیمارت کند

Every unworthy one’s hand makes thee ill:
come to your mother that she may take care of you.”

مهر جاهل را چنین دان ای رفیق
کژ رود جاهل همیشه در طریق

Know, O friend, that such is the affection of the fool:
the fool ever walks crookedly on the way.

روز شه در جستجو بی‌گاه شد
سوی آن کمپیر و آن خرگاه شد

The King’s day became late in searching:
he went to the old woman and the tent.

دید ناگه باز را در دود و گرد
شه بر او بگریست زار و نوحه کرد

Suddenly he spotted the falcon amidst smoke and dust:
the King wept and lamented over it.

گفت هر چند این جزای کار تست
که نباشی در وفای ما درست

He said, "Although this is the consequence of your action,
in that you are not firm in keeping faith with me,

چون کنی از خلد در دوزخ فرار
غافل از لا یستوی اصحاب نار

How should you make Hell your abode after Paradise,
heedless of *the people of the Fire are not equal*?

این سزای آن که از شاه خبیر
خیره بگریزد به خانه‌ی گنده پیر

This is the fitting reward for one that unconscionably flees
from the King who knows well to the house of an old hag."

باز می‌مالید پر بر دست شاه
بی‌زبان می‌گفت من کردم گناه

The falcon was rubbing its wings against the King's hand:
without tongue it was saying, "I have sinned."

پس کجا زارد کجا نالد لئیم
گر تو نپذیری بجز نیك ای کریم

Where then should the vile plead piteously, where should he moan,
if you will accept nothing but good, O Bountiful?

لطف شه جان را جنایت جو کند
ز آنکه شه هر زشت را نیکو کند

The King's grace makes the soul sin-seeking,
because the King makes every foul thing fair.

رو مکن زشتی که نیکیهای ما
زشت آمد پیش آن زیبای ما

Go; do not commit foulness,
for our fair deeds appear foul in the sight of our Beauteous.

خدمت خود را سزا پنداشتی
تو لوای جرم از آن افراشتی

You deemed your service worthy:
thereby you raised the banner of sin.

چون ترا ذکر و دعا دستور شد
ز آن دعاکردن دلت مغرور شد

Forasmuch as praise and prayer were passed on to you,
through making that prayer your heart became vain.

هم سخن دیدی تو خود را با خدا
ای بسا کاو زین گمان افتد جدا

You regarded yourself as speaking with God.
Oh, many a one that becomes separated by this opinion.

گر چه با تو شه نشیند بر زمین
خویشتن بشناس و نیکوتر نشین

Although the King sit with you on the ground,
know yourself and sit better.

باز گفت ای شه پشیمان می‌شوم
توبه کردم نو مسلمان می‌شوم

The falcon said, "O King, I am penitent, I am converted,
I am embracing Islam anew.

آن که تو مستش کنی و شیر گیر
گر ز مستی کج رود عذرش پذیر

He whom You make drunk and pot-valiant'—
if from drunkenness he walks crookedly, accept his excuse.

گر چه ناخن رفت چون باشی مرا
بر کنم من پرچم خورشید را

Though my talons are gone, when you are mine
I tear off the forelock of the sun;

ور چه پرم رفت چون بنوازیم
چرخ بازی گم کند در بازیم

And though my wings are gone, when you are kind to me
the heavenly sphere lessens its play at my play.

گر کمر بخشیم که را بر کنم
گر دهی کلکی علمها بشکنم

If you bestow a belt on me, I will uproot the mountain;
if you give me a pen, I will break the banners.

آخر از پشه نه کم باشد تنم
ملك نمرودی به پر بر هم زنم

After all, my body is not inferior to a gnat:
with my wings I confound the kingdom of Nimrod.

در ضعیفی تو مرا بابیل گیر
هر یکی خصم مرا چون پیل گیر

Suppose me to be the flocks of birds in weakness,
suppose every one of my enemies to be as the elephant,

قدر فندق افکنم بندق حریق
بندقم در فعل صد چون منجنیق

I cast a baked pellet the size of a hazel-nut,
my pellet in its effect is like a hundred catapults."

موسی آمد در وغا با یك عصاش
زد بر آن فرعون و بر شمشیرهاش

Moses came to battle with his one rod
and made an onset against Pharaoh and his swords.

هر رسولی یك تنه کان در زده ست
بر همه آفاق تنها بر زده ست

Every Prophet who by himself has knocked at that door
has alone fought against the whole world.

نوح چون شمشیر در خواهید ازو
موج طوفان گشت از او شمشیر خو

When Noah begged of Him a sword,
through Him the waves of the Flood became of sword-like temper.

احمدا خود کیست اسپاه زمین
ماه بین بر چرخ و بشکافش جبین

O Ahmad, who indeed are the armies of the earth?
Behold the moon in heaven split her brow,

تا بداند سعد و نحس بی‌خبر
دور تست این دور نه دور قمر

In order that the ignorant astrologer may know
that this cycle is your cycle, not the cycle of the moon.

دور تست ایرا که موسای کلیم
آرزو می‌برد زین دورت مقیم

It is your cycle, because Moses, he who spoke,
was constantly yearning after this cycle of yours.

چون که موسی رونق دور تو دید
کاندر او صبح تجلی می‌دمید

When Moses beheld the splendour of your cycle,
in which the dawn of Revelation was arising,

گفت یا رب آن چه دور رحمت است
بر گذشت از رحمت آن جا رویت است

He said, "O Lord, what cycle of mercy is that?
It is beyond mercy: there is vision.

غوطه ده موسای خود را در بحار
از میان دوره‌ی احمد بر آر

Plunge Thy Moses in the seas
and bring him up from the midst of the cycle of Ahmad."

گفت یا موسی بدان بنمودمت
راه آن خلوت بدان بگشودمت

God said, "O Moses, on that account I have shown you;
on that account I have opened to you the way to that communion,

که تو ز آن دوری درین دور ای کلیم
پا بکش زیرا دراز است این گلیم

Because in this cycle, O Kalim, you are far from that:
draw back your foot, for this blanket is long.

من کریمم نان نمایم بنده را
تا بگریاند طمع آن زنده را

I am kind; I show my servant bread
in order that desire may cause that living one to weep.

بینی طفلی بمالد مادری
تا شود بیدار واجوید خوری

A mother rubs the nose of her babe
that it may wake and seek some food

کاو گرسنه خفته باشد بی‌خبر
و آن دو پستان می‌خلد زو مهر در

For it may have fallen asleep hungry unawares;
and it prods her two breasts for the sake of milk.

کنت کنزا رحمة مخفية
فابتعثت أمة مهدية

I was a treasure, a hidden mercy,
so I sent forth a rightly guided Imam.

هر کراماتی که می‌جویی به جان
او نمودت تا طمع کردی در آن

Every grace that you are seeking with your soul,
He showed it to you that you might desire it.

چند بت بشکست احمد در جهان
تا که یا رب گوی گشتند امتان

How many idols did Ahmad break in the world,
that the communities might cry “O Lord”!

گر نبودی کوشش احمد تو هم
می‌پرستیدی چو اجدادت صنم

Had it not been for the efforts of Ahmad,
you also, like your ancestors, would be worshipping idols.

این سرت وارست از سجده‌ی صنم
تا بدانی حق او را بر امم

This head of yours has been delivered from bowing to idols, in order
that you may acknowledge his rightful claim upon the communities.

گر بگویی شکر این رستن بگو
کز بت باطن همت برهاند او

If you speak, speak thanks for this deliverance that he may also deliver
you from the idol within.

مر سرت را چون رهانید از بتان
هم بدان قوت تو دل را وارهان

Since he has delivered your head from idols, deliver
your heart also by means of that strength.

سر ز شکر دین از آن بر تافتی
کز پدر میراث مفت‌اش یافتی

You have neglected to give thanks for the Religion
because you got it for nothing as an inheritance from your father.

مرد میراثی چه داند قدر مال
رستمی جان کند و مجان یافت زال

How should a man who inherits know the value of wealth?
A Rustam tore his soul; Zal got it cost-free.

چون بگریانم بجوشد رحمتم
آن خروشنده بنوشد نعمتم

When I cause to weep, My mercy is aroused:
that crying one drinks of My bounty.

گر نخواهم داد خود ننمایمش
چونش کردم بسته دل بگشایمش

If I do not wish to give, indeed I do not show him,
when I have closed his heart, I open it.

رحمتم موقوف آن خوش گریه‌هاست
چون گریست از بحر رحمت موج خاست

My mercy is dependent on that goodly weeping:
when he weeps, waves rise from the sea of mercy.”

حلوا خریدن شیخ احمد خضرویه قدس الله سره العزیز جهت غریمان به الهام حق

How by Divine inspiration Shaykh Ahmad son of Khizruya, may God sanctify his revered spirit, bought halwa for his creditors.

بود شیخی دایما او وامدار
از جوانمردی که بود آن نامدار

There was a Shaykh who was continually in debt
because of the generosity which that illustrious one had.

ده هزاران وام کردی از مهان
خرج کردی بر فقیران جهان

He used to make myriads of debts from the great,
and spend upon the poor of the world.

هم به وام او خانقاهی ساخته
جان و مال و خانقه درباخته

He had also built a khanaghah by debt;
he had devoted life and wealth and khanaghah.

وام او را حق ز هر جا می‌گزارد
کرد حق بهر خلیل از ریگ آرد

God was paying his debts from every quarter:
God made flour out of sand for the Friend’s sake.

گفت پیغمبر که در بازارها
دو فرشته می‌کنند ایدر دعا

The prophet said that two angels
are praying here in the markets,

کای خدا تو منفقان را ده خلف
ای خدا تو ممسکان را ده تلف

“O God, Give the prodigal a boon in return,
and O God give the miserly a bane.”

خاصه آن منفق که جان انفاق کرد
حلق خود قربانی خلاق کرد

Especially the prodigal who has freely spent his soul
and made his throat a sacrifice to the Creator

حلق پیش آورد اسماعیل‌وار
کارد بر حلقش نیارد کرد کار

He offers his throat, like Ismail:
the knife cannot do anything to his throat.

پس شهیدان زنده زین رویند و خوش
تو بدان قالب بمنگر گبروش

On this account, then, the martyrs are living in joy:
do not, infidel-like, look at the body,

چون خلف دادستشان جان بقا
جان ایمن از غم و رنج و شقا

Since God has given them in return the spirit of everlastingness—
a spirit safe from grief and pain and misery.

شیخ وامی سالها این کار کرد
می‌ستد می‌داد همچون پای مرد

The debtor Shaykh acted in this fashion for years,
taking and giving like a steward.

تخمها می‌کاشت تا روز اجل
تا بود روز اجل میر اجل

He was sowing seeds till the day of death,
that on the day of death he might be a most glorious prince.

چون که عمر شیخ در آخر رسید
در وجود خود نشان مرگ دید

When the Shaykh’s life reached its end
and he saw in his existence the signs of death,

وامداران گرد او بنشسته جمع
شیخ بر خود خوش گدازان همچو شمع

The creditors were seated together around him;
the Shaykh was gently melting on himself, like a candle.

وامداران گشته نومید و ترش
درد دلها یار شد با درد شش

The creditors had become despairing and sour-faced:
the pain in hearts was accompanied by pain in lungs’.

شیخ گفت این بد گمانان را نگر
نیست حق را چار صد دینار زر

“Look at these evil-thinking men,” said the Shaykh.
“Has not God four hundred gold dinars?”

کودکی حلوا ز بیرون بانگ زد
لاف حلوا بر امید دانگ زد

A boy outside shouted “*halwa*!”
and bragged of the halwa in hope of some money.

شیخ اشارت کرد خادم را به سر
که برو آن جمله حلوا را بخر

The Shaykh with his head directed the attendant
to go and buy the whole of the *halwa*,

تا غریمان چون که آن حلوا خورند
یك زمانی تلخ در من ننگرند

“So that the creditors, when they eat the *halwa*,
for a while may not look bitterly on me”.

در زمان خادم برون آمد به در
تا خرد او جمله حلوا ز ان پسر

The attendant at once went out through the doorway
to buy with gold all the halwa

گفت او را جمله‌ی حلوا به چند
گفت کودك نیم دیناری و اند

He said to the boy, “How much is the halwa in the lump?”
The boy said, “Half a dinar and some small change.”

گفت نه از صوفیان افزون مجو
نیم دینارت دهم دیگر مگو

“Nay,” he replied;” don’t ask too much from Sufis:
I will give you half a dinar. Say no more.”

او طبق بنهاد اندر پیش شیخ
تو ببین اسرار سر اندیش شیخ

The boy put the tray before the Shaykh.
Behold the mysterious secret thoughts of the Shaykh!

کرد اشارت با غریمان کین نوال
نك تبرك خوش خورید این را حلال

He made a sign to the creditors " Look, this gift is a present:
eat this gladly, it is lawful."

چون طبق خالی شد آن کودك ستد
گفت دینارم بده ای با خرد

When the tray was emptied, the boy took it and said,
"Give me the gold, O Sage."

شیخ گفتا از کجا آرم درم
وام دارم می‌روم سوی عدم

The Shaykh said, "From where shall I get the money?
I am in debt and going towards non-existence."

کودك از غم زد طبق را بر زمین
ناله و گریه بر آورد و حنین

The grieving boy dashed the tray upon the ground;
he raised lamentation and weeping and moaning.

می‌گریست از غبن کودك های های
کای مرا بشکسته بودی هر دو پای

The boy was weeping with loud sobs because of the swindle,,
"Would that both my legs had been broken!

کاشکی من گرد گلخن گشتمی
بر در این خانقه نگذشتمی

Would that I had loitered round the bath-stove
and had not passed by the door of this khanaghah!

صوفیان طبل خوار لقمه جو
سگ دلان و همچو گربه روی شو

Greedy, gluttonous Sufis,
dogs at heart and washing their faces like cats!"

از غریو کودك آن جا خیر و شر
گرد آمد گشت بر کودك حشر

At the boy's clamour
good and bad gathered there and crowded round the boy.

پیش شیخ آمد که ای شیخ درشت
تو یقین دان که مرا استاد کشت

He came to the Shaykh and said,
"O rough Shaykh, know for sure that my master will kill me.

گر روم من پیش او دست تهی
او مرا بکشد اجازت می‌دهی

If I go to him empty-handed, he will kill me:
will you give leave?"

و آن غریمان هم به انکار و جحود
رو به شیخ آورده کاین باری چه بود

And those creditors too turned to the Shaykh
with disbelief and denial, saying, "What game was this?

مال ما خوردی مظالم می‌بری
از چه بود این ظلم دیگر بر سری

You have devoured our property and are carrying off your iniquities:
for what reason was this other injustice on the top?"

تا نماز دیگر آن کودك گریست
شیخ دیده بست و در وی ننگریست

Till afternoon the boy wept;
the Shaykh closed his eyes and did not look at him.

شیخ فارغ از جفا و از خلاف
در کشیده روی چون مه در لحاف

The Shaykh, unconcerned with abuse and opposition,
had withdrawn his moon-like face under the coverlet,

با ازل خوش با اجل خوش شاد کام
فارغ از تشنیع و گفت خاص و عام

Pleased with eternity, pleased with death,
joyous, unconcerned with revilement and the talk of high or low.

آن که جان در روی او خندد چو قند
از ترش رویی خلقش چه گزند

He in whose face the Beloved smiles sweetly,
what harm can befall him from the sour looks of people?

آن که جان بوسه دهد بر چشم او
کی خورد غم از فلك وز خشم او

He on whose eye the Beloved bestows a kiss,
how should he grieve at Heaven and its anger?

در شب مهتاب مه را بر سماك
از سگان و عوعو ایشان چه باك

On a moonlight night what cares the moon in Simak
for dogs and their barking?

سگ وظیفه‌ی خود به جا می‌آورد
مه وظیفه‌ی خود به رخ می‌گسترد

The dog is performing his task;
the moon is smoothly fulfilling her task by means of her countenance.

کارك خود می‌گزارد هر کسی
آب نگذارد صفا بهر خسی

Every one is executing his little business:
water does not lose purity because of a bit of weed.

خس خسانه می‌رود بر روی آب
آب صافی می‌رود بی‌اضطراب

The weeds float wiggly on the surface of the water:
the pure water flows on undisturbed.

مصطفی مه می‌شکافد نیم شب
ژاژ می‌خاید ز کینه بو لهب

Mustafa splits the moon at midnight;
Abu Lahab from hatred talks drivel.

آن مسیحا مرده زنده می‌کند
و آن جهود از خشم سبلت می‌کند

The Messiah brings the dead to life,
and the Jew tears his moustache in wrath.

بانگ سگ هرگز رسد در گوش ماه
خاصه ماهی کاو بود خاص اله

Does the dog's bark ever reach the moon's ear,
especially that Moon who is the chosen of God?

می‌خورد شه بر لب جو تا سحر
در سماع از بانگ چغزان بی‌خبر

The king drinks wine on the bank of the stream till dawn,
and in listening to the music is unaware of the croaking of the frogs.

هم شدی توزیع کودك دانگ چند
همت شیخ آن سخا را کرد بند

The division of the boy would have been a few coins;
the Shaykh's influence stopped that generosity,

تا کسی ندهد به کودك هیچ چیز
قوت پیران از این بیش است نیز

So that no one should give the boy anything:
the power of the Pirs is even greater than this.

شد نماز دیگر آمد خادمی
یك طبق بر کف ز پیش حاتمی

It was afternoon prayers,
a servant came with a tray in his hand from one like Hatim,

صاحب مالی و حالی پیش پیر
هدیه بفرستاد کز وی بد خبیر

A man of property and condition:
he sent it as a present to the Pir, for he knew about him.

چار صد دینار بر گوشه‌ی طبق
نیم دینار دگر اندر ورق

Four hundred dinars, and in a corner of the tray
another half-dinar in a piece of paper

خادم آمد شیخ را اکرام کرد
و آن طبق بنهاد پیش شیخ فرد

The servant advanced and did honour to the Shaykh,
and laid the tray before the peerless Shaykh.

چون طبق را از غطا واکرد رو
خلق دیدند آن کرامت را از او

When he uncovered the face of the tray,
the people beheld the miracle from him.

آه و افغان از همه برخاست زود
کای سر شیخان و شاهان این چه بود

Immediately cries of sorrow and lamentation arose from all
" O head of the Shaykhs and kings, what was this?

این چه سر است این چه سلطانی است باز
ای خداوند خداوندان راز

What secret is this? Once more, what sovereignty is this,
O lord of the lords of mystery?

ما ندانستیم ما را عفو کن
بس پراکنده که رفت از ما سخن

We knew not. Pardon us.
Very deranged were the words that went out from us.

ما که کورانه عصاها می‌زنیم
لاجرم قندیلها را بشکنیم

We who blindly brandish staffs
cannot help breaking lamps.

ما چو کران ناشنیده یك خطاب
هرزه گویان از قیاس خود جواب

We, like deaf men, without having heard a single thing spoken,
are answering idly from our own surmise.

ما ز موسی پند نگرفتیم کاو
گشت از انکار خضری زرد رو

We have not taken lesson from Moses,
who was made shamefaced by disbelief in a Khizr,

با چنان چشمی که بالا می‌شتافت
نور چشمش آسمان را می‌شکافت

Notwithstanding an eye that sped aloft,
and the light of his eye was piercing heaven.

کرده با چشمت تعصب موسیا
از حماقت چشم موش آسیا

O Moses, through foolishness the eye of a mill-mouse
has fanatically set itself against your eye."

شیخ فرمود آن همه گفتار و قال
من بحل کردم شما را آن حلال

The Shaykh said, "I forgive all that talk and chatter:
it is lawful to you.

سر این آن بود کز حق خواستم
لاجرم بنمود راه راستم

The secret of this was that I besought God:
consequently He showed me the right way,

گفت آن دینار اگر چه اندك است
لیك موقوف غریو کودك است

And said, ' though that dinar is little,
yet it is dependent on the boy's outcry

تا نگرید کودك حلوا فروش
بحر رحمت در نمی‌آید به جوش

Until the *halwa*-selling boy weeps,
the sea of mercy is not aroused '."

ای برادر طفل طفل چشم تست
کام خود موقوف زاری دان درست

O brother, the child is the child of your eye:
know surely that your desire is dependent on distress.

گر همی‌خواهی که آن خلعت رسد
پس بگریان طفل دیده بر جسد

If you wish that that robe of honour should come;
then make the child of your eye weep over your cadaver.

ترسانیدن شخصی زاهد را که کم گری تا کور نشوی

How a certain person frightened an ascetic, saying, "Weep little, lest thou become blind."

زاهدی را گفت یاری در عمل
کم گری تا چشم را ناید خلل

A comrade in the work said to an ascetic,
"Weep little, lest your eye come to harm."

گفت زاهد از دو بیرون نیست حال
چشم بیند یا نبیند آن جمال

The ascetic said, "The case is not outside of two:
the eye will see, or it will not see, that Beauty.

گر ببیند نور حق خود چه غم است
در وصال حق دو دیده چه کم است

If it sees the Light of God, what is there to grieve about?
How little are two eyes in union with God!

ور نخواهد دید حق را گو برو
این چنین چشم شقی گو کور شو

And if it shall not see God, let it go!
Let such a miserable eye become blind!"

غم مخور از دیده کان عیسی تراست
چپ مرو تا بخشدت دو چشم راست

Do not grieve for your eye when that Jesus is yours;
do not go to the left that he may give you two right eyes.

عیسی روح تو با تو حاضر است
نصرت از وی خواه کاو خوش ناصر است

The Jesus of your spirit is present with you:
beg aid from him, for he is a goodly helper ;

لیك بیگار تن پر استخوان
بر دل عیسی منه تو هر زمان

But do not every moment lay on the heart of Jesus
the unprofitable work of a body full of bones,

همچو آن ابله که اندر داستان
ذکر او کردیم بهر راستان

Like the fool whom we mentioned in the story
for the sake of the righteous.

زندگی تن مجو از عیسی‌ات
کام فرعونی مخواه از موسی‌ات

Seek not from your Jesus the life of the body;
ask not from your Moses the wish of a Pharaoh.

بر دل خود کم نه اندیشه‌ی معاش
عیش کم ناید تو بر درگاه باش

Burden not your heart with thoughts of livelihood;
livelihood will not fail: be at the Court.

این بدن خرگاه آمد روح را
یا مثال کشتیی مر نوح را

This body is an encampment for the spirit,
or like an ark for Noah.

ترك چون باشد بیابد خرگهی
خاصه چون باشد عزیز درگهی

When the Turcoman is there, he will find an encampment,
especially when he is one held in honour at the Court.

تمامی قصه‌ی زنده شدن استخوانها به دعای عیسی علیه السلام

Conclusion of the story of the coming to life of the bones at the prayer of Jesus, on whom be peace!

خواند عیسی نام حق بر استخوان
از برای التماس آن جوان

Jesus pronounced the Name of God over the bones
on account of the young man's entreaty.

حکم یزدان از پی آن خام مرد
صورت آن استخوان را زنده کرد

For the sake of that foolish man the decree of God
gave life to the form which those bones had possessed.

از میان بر جست یك شیر سیاه
پنجه‌ای زد کرد نقشش را تباه

A black lion sprang forth, hit once with its paw,
and destroyed his image.

کله‌اش بر کند مغزش ریخت زود
مغز جوزی کاندر او مغزی نبود

It tore up his skull: his brain was scattered on the spot—
the brain of a nut, for in him was no brain.

گر و را مغزی بدی اشکستنش
خود نبودی نقص الا بر تنش

If he had had a brain, his being broken to pieces
would have been no injury at all except to his body.

گفت عیسی چون شتابش کوفتی
گفت ز آن رو که تو زو آشوفتی

Jesus said, "How did you maul him so quickly?"
The lion said, "Because you were disturbed by him."

گفت عیسی چون نخوردی خون مرد
گفت در قسمت نبودم رزق خورد

Jesus asked, "How did not you drink the man's blood?"
"In the dispensation it was not granted to me to drink," replied the lion.

ای بسا کس همچو آن شیر ژیان
صید خود ناخورده رفته از جهان

Oh, many a one that like that raging lion
has departed from the world without having eaten his prey!

قسمتش کاهی نه و حرصش چو کوه
وجه نه و کرده تحصیل وجوه

His portion is not a straw, while his greed is as a mountain;
he has no means, though he has gotten the means.

ای میسر کرده بر ما در جهان
سخره و بیگار ما را وارهان

O You, who has made it easy for us to do
unrewarded and fruitless labour in the world, deliver us!

طعمه بنموده به ما و آن بوده شست
آن چنان بنما به ما آن را که هست

To us it seems bait and it is a hook:
show it to us even as it is.

گفت آن شیر ای مسیحا این شکار
بود خالص از برای اعتبار

The lion said, “O Messiah, this prey was merely for the purpose
that warning might be taken.

گر مرا روزی بدی اندر جهان
خود چه کاراستی مرا با مردگان

Had there been for me in the world an allotted portion,
what business indeed should I have had with the dead?”

این سزای آن که یابد آب صاف
همچو خر در جو بمیزد از گزاف

This is the punishment deserved by him that finds pure water,
and like an ass urinates impertinently in the stream.

گر بداند قیمت آن جوی خر
او بجای پا نهد در جوی سر

If the ass knows the value of that stream,
instead of his foot he will put his head in it.

او بیابد آن چنان پیغمبری
میر آبی زندگانی پروری

He finds a prophet like that,
a lord of the Water, a cherisher of life:

چون نمیرد پیش او کز امر کن
ای امیر آب ما را زنده کن

How does not he die before him, saying
“O lord of the Water, make me living by the command ‘Be’?”

هین سگ نفس ترا زنده مخواه
کاو عدوی جان تست از دیرگاه

Take heed! Do not wish your currish soul alive,
for it is the enemy of your spirit since long ago.

خاك بر سر استخوانی را که آن
مانع این سگ بود از صید جان

Dust be on the head of the bones
that hinder this cur from hunting the spirit!

سگ نه‌ای بر استخوان چون عاشقی
دیوچه‌وار از چه بر خون عاشقی

You are not a cur, how are you in love with bones?
Why are you in love with blood, like a leech?

آن چه چشم است آن که بیناییش نیست
ز امتحانها جز که رسواییش نیست

What eye is that that has no sight,
and gets nothing but disgrace from the tests?

سهو باشد ظنها را گاه گاه
این چه ظن است این که کور آمد ز راه

Opinions are sometimes erroneous,
what opinion is this that is blind to the road?

دیده آ بر دیگران نوحه‌گری
مدتی بنشین و بر خود می‌گری

O eye, you lament for others:
sit down awhile and weep for yourself!

ز ابر گریان شاخ سبز و تر شود
ز آنکه شمع از گریه روشن‌تر شود

The bough is made green and fresh by the weeping cloud,
for the reason that the candle is made brighter by weeping.

هر کجا نوحه کنند آن جا نشین
ز آنکه تو اولیتری اندر حنین

Wherever people are lamenting, sit there,
because you have a better right to moan,

ز آن که ایشان در فراق فانی‌اند
غافل از لعل بقای کانی‌اند

Inasmuch as they are with parting from that which passes away,
and are forgetful of the ruby of everlastingness that belongs to the mine;

ز آن که بر دل نقش تقلید است بند
رو به آب چشم بندش را برند

Inasmuch as the stamp of blind imitation is a lock upon the heart;
—go, scrape off its lock with tears—;

ز آن که تقلید آفت هر نیکویی است
که بود تقلید اگر کوه قوی است

Inasmuch as imitation is the bane of every good quality:
imitation is a straw, if it is a mighty mountain.

گر ضریری لمترست و تیز خشم
گوشت پاره‌ش دان چو او را نیست چشم

If a blind man is big and choleric,
deem him a piece of flesh, since he has no eye.

گر سخن گوید ز مو باریکتر
آن سرش را ز آن سخن نبود خبر

Though he speaks words finer than a hair,
his heart has no knowledge of those words.

مستیی دارد ز گفت خود و لیك
از بر وی تا به می راهی است نیك

He has certain intoxication from his own words,
but there is a good way between him and the Wine.

همچو جوی است او نه او آبی خورد
آب از او بر آب خواران بگذرد

He is like a river-bed: it does not drink any water;
the water passes through it to the water-drinkers.

آب در جو ز آن نمی‌گیرد قرار
ز آن که آن جو نیست تشنه و آب خوار

The water does not settle in the river-bed
because the riverbed is not thirsty and water-drinking.

همچو نایی ناله‌ی زاری کند
لیک پیکار خریداری کند

Like a reed-flute, he makes a piteous lament,
but he seeks a buyer.

نوحه‌گر باشد مقلد در حدیث
جز طمع نبود مراد آن خبیث

The imitator in his discourse is a professional mourner:
that wicked man has no motive except greed.

نوحه‌گر گوید حدیث سوزناك
لیك کو سوز دل و دامان چاك

The professional mourner utters burning words,
but where is the glow of heart and the torn skirt?

از محقق تا مقلد فرق‌هاست
کاین چو داود است و آن دیگر صداست

Between the true knower and the blind imitator there are differences,
for the former is like David, while the other is an echo.

منبع گفتار این سوزی بود
و آن مقلد کهنه آموزی بود

The source of the former's words is a glow,
whereas the imitator is one who learns old things.

هین مشو غره بدان گفت حزین
بار بر گاو است و بر گردون حنین

Beware! Do not be duped by those sorrowful words:
the ox bears the load, but it is the cart that moans.

هم مقلد نیست محروم از ثواب
نوحه‌گر را مزد باشد در حساب

Even the imitator is not disappointed of the recompense:
the professional mourner gets his wages at the reckoning.

کافر و مومن خدا گویند لیك
در میان هر دو فرقی هست نیك

Infidel and true believer say "God,"
but there is a good difference between the two.

آن گدا گوید خدا از بهر نان
متقی گوید خدا از عین جان

The beggar says "God" for the sake of bread;
the devout man says "God" from his very soul.

گر بدانستی گدا از گفت خویش
پیش چشم او نه کم ماندی نه پیش

If the beggar distinguished from his own saying of,
neither less nor more would remain before his eye.

سالها گوید خدا آن نان خواه
همچو خر مصحف کشد از بهر کاه

For years that bread-seeker says "God";
like the ass, he carries the Qur'an for the sake of straw.

گر بدل در تافتی گفت لبش
ذره ذره گشته بودی قالبش

Had the word on his lips shone forth in his heart,
his body would have been shivered to atoms.

نام دیوی ره برد در ساحری
تو به نام حق پشیزی می‌بری

In sorcery the name of a demon finds the way;
you are earning a petty coin by means of the Name of God

خاریدن روستایی در تاریکی شیر را به گمان آن که گاو اوست

How a peasant stroked a lion in the dark, because he thought it was his ox.

روستایی گاو در آخر ببست
شیر گاوش خورد و بر جایش نشست

A peasant tied an ox in the stable:
a lion ate his ox and sat in its place.

روستایی شد در آخر سوی گاو
گاو را می‌جست شب آن کنج کاو

The peasant went into the stable to the ox:
the man, groping into corners, was seeking the ox at night.

دست می‌مالید بر اعضای شیر
پشت و پهلو گاه بالا گاه زیر

He was rubbing his hand on the limbs of the lion,
back and side, now above, now below.

گفت شیر ار روشنی افزون شدی
زهره‌اش بدریدی و دل خون شدی

The lion said, "If the light were to become greater,
his gall bladder would burst and his heart would turn to blood.

این چنین گستاخ ز آن می‌خاردم
کاو درین شب گاو می‌پنداردم

He is stroking me like this so boldly
because in this night he thinks I am the ox."

حق همی‌گوید که ای مغرور کور
نه ز نامم پاره پاره گشت طور

Haqq is saying, "O blind dupe,
did not Tur fall in pieces at My Name?

که لو انزلنا کتابا للجبل
لانصدع ثم انقطع ثم ارتحل

*For if We had sent down a Book to the mountain, it would have been
split apart, then cut to pieces, and then it would have departed.*

از من ار کوه احد واقف بدی
پاره گشتی و دلش پر خون شدی

If Mount Uhud had been acquainted with Me,
blood would have gushed in jets from the mountain."

از پدر وز مادر این بشنیده‌ای
لاجرم غافل در این پیچیده‌ای

You have heard this from your father and mother;
in consequence you have embraced it thoughtlessly.

گر تو بی‌تقلید از این واقف شوی
بی‌نشان از لطف چون هاتف شوی

If you become acquainted with Him without blind imitation,
by grace you will become immaterial, like a voice from Heaven.

بشنو این قصه پی تهدید را
تا بدانی آفت تقلید را

Hear this story as a deterrent,
in order that you may know the destructive power of blind imitation.

فروختن صوفیان بهیمه‌ی مسافر را جهت سماع

How the Sufis sold the traveller's beast for the mystic dance.

صوفیی در خانقاه از ره رسید
مرکب خود برد و در آخر کشید

A Sufi, after journeying, arrived at a khanaghah;
he took his mount and led it to the stable.

آب کش داد و علف از دست خویش
نه چنان صوفی که ما گفتیم پیش

With his own hand he gave it a little water and some fodder:
not such a Sufi as the one we told of before.

احتیاطش کرد از سهو و خباط
چون قضا آید چه سود است احتیاط

He took precaution for it against neglect and craziness,
when the destiny comes to pass, of what avail is precaution?

صوفیان در جوع بودند و فقیر
كاد فقر أن يعي كفرا يبير

The Sufis were destitute and poor:
poverty almost comprises an infidelity that brings to perdition.

ای توانگر که تو سیری هین مخند
بر کجی آن فقیر دردمند

O rich man, who is well fed,
beware of laughing at the unrighteousness of the suffering poor.

از سر تقصیر آن صوفی رمه
خر فروشی در گرفتند آن همه

On account of their destitution that Sufi flock,
all of them, adopted selling the donkey,

کز ضرورت هست مرداری مباح
بس فسادی کز ضرورت شد صلاح

Saying, "of necessity a carcass is lawful;
many a vicious act that necessity made a virtuous one."

هم در آن دم آن خرك بفروختند
لوت آوردند و شمع افروختند

They instantly sold the little donkey;
they bought dainty delicacies and lit candles.

ولوله افتاد اندر خانقه
کامشبان لوت و سماع است و شره

Jubilation arose in the khanaghah,"
"To-night there are delicacies, music, dancing and Sema.

چند از این صبر و از این سه روزه چند
چند از این زنبیل و این دریوزه چند

How much of this wallet and this beggary?
How much of this patience and of this three-day fasting?

ما هم از خلقیم و جان داریم ما
دولت امشب میهمان داریم ما

We also are of creatures, we have soul.
Good luck to-night: we have the guest."

تخم باطل را از آن می کاشتند
کان که آن جان نیست جان پنداشتند

Thereby they were sowing the seed of falsehood,
for they deemed soul what is not soul.

و آن مسافر نیز از راه دراز
خسته بود و دید آن اقبال و ناز

And the traveller, too, was tired by the long journey
and saw that favour and fondness

صوفیانش یك به یك بنواختند
نرد خدمتهای خوش می‌باختند

The Sufis, one by one, caressed him:
they were playing the game of pleasant attentions.

گفت چون می‌دید میلانشان به وی
گر طرب امشب نخواهم کرد کی

When he saw their affection towards him, he said,
"If I don't make merry to-night, when?"

لوت خوردند و سماع آغاز کرد
خانقه تا سقف شد پر دود و گرد

They ate the food and began the *Sama*;
the khanaghah was filled with smoke and dust up to the roof

دود مطبخ گرد آن پا کوفتن
ز اشتیاق و وجد جان آشوفتن

The smoke of the kitchen, the dust of beating the feet,
the tumult of soul by longing and ecstasy.

گاه دست افشان قدم می‌کوفتند
گه به سجده صفه را می‌روفتند

Now, waving their hands, they would beat their feet;
now, in prostration, they would sweep the dais.

دیر یابد صوفی آز از روزگار
ز آن سبب صوفی بود بسیار خوار

After long does the Sufi gain his desire from Fortune:
for that reason the Sufi is a great eater;

جز مگر آن صوفیی کز نور حق
سیر خورد او فارغ است از ننگ دق

Except, to be sure, the Sufi who has eaten his fill of the Light of God:
he is free from the shame of beggary;

از هزاران اندکی زین صوفیند
باقیان در دولت او می‌زیند

Those Sufis are a few among thousands;
the rest are living in his shadow.

چون سماع آمد از اول تا کران
مطرب آغازید یك ضرب گران

When the *Sema* had come from beginning to end,
the minstrel struck up a heavy strain.

خر برفت و خر برفت آغاز کرد
زین حراره جمله را انباز کرد

He commenced, “The donkey is gone, and the donkey is gone”;
he made the whole sharers in this ditty.

زین حراره پای کوبان تا سحر
کف‌زنان خر رفت و خر رفت ای پسر

From this ditty beating their feet till dawn, clapping their hands,
“The donkey is gone; the donkey is gone, O son!”

از ره تقلید آن صوفی همین
خر برفت آغاز کرد اندر حنین

By way of imitation that Sufi began in impassioned feeling this same,
“The donkey is gone.”

چون گذشت آن نوش و جوش و آن سماع
روز گشت و جمله گفتند الوداع

When the pleasure and excitement and music and dancing were over,
day dawned and they all said, “*Farewell*!”

خانقه خالی شد و صوفی بماند
گرد از رخت آن مسافر می‌فشاند

The monastery was deserted, and the Sufi remained:
that traveller set about shaking the dust from his baggage.

رخت از حجره برون آورد او
تا به خر بر بندد آن همراه جو

He brought out the baggage from his cell, in order that he might
tie it on the donkey, seeking people to travel with.

تا رسد در همرهان او می‌شتافت
رفت در آخر خر خود را نیافت

He was hurrying that he might overtake his fellow-travellers;
he went into the stable but did not find the donkey.

گفت آن خادم به آبش برده است
ز انکه خر دوش آب کمتر خورده است

He said, “The servant has taken it to water,
because it drank little water last night.”

خادم آمد گفت صوفی خر کجاست
گفت خادم ریش بین جنگی بخاست

The servant came, and the Sufi said to him, “Where is the donkey?”
“Look at your beard,” replied the servant, and a quarrel arose.

گفت من خر را به تو بسپرده‌ام
من ترا بر خر موکل کرده‌ام

He said, “I have entrusted the donkey to you,
I have put you in charge of the donkey.

بحث با توجیه کن حجت میار
آن چه بسپردم ترا واپس سپار

Discuss with propriety, don’t argue:
deliver back to me what I delivered to you

از تو خواهم آن چه من دادم به تو
باز ده آن چه فرستادم به تو

I demand from you what I gave to you:
return what I entrusted to you.

گفت پیغمبر که دستت هر چه برد
بایدش در عاقبت واپس سپرد

The Prophet said that whatever your hand has taken
must in the end be restored.

ور نه‌ای از سرکشی راضی بدین
نك من و تو خانه‌ی قاضی دین

And if you, from insolence, are not content with this,
look here, let us to the house of the Judge of religion."

گفت من مغلوب بودم صوفیان
حمله آوردند و بودم بیم جان

The servant said, "I was overpowered: the Sufis rushed,
and I was in fear for my life.

تو جگر بندی میان گربگان
اندر اندازی و جویی ز آن نشان

Do you include liver with the scraps that you feed to the cats,
and seek a trace of it?

در میان صد گرسنه گرده‌ای
پیش صد سگ گربه‌ی پژمرده‌ای

One cake of bread amongst a hundred hungry people,
one half dead cat before a hundred dogs? "

گفت گیرم کز تو ظلما بستدند
قاصد خون من مسکین شدند

"I suppose," Said the Sufi, "that they took it from you by violence,
aimed at the life of wretched me;

تو نیایی و نگویی مر مرا
که خرت را می‌برند ای بی‌نوا

You did not come and say to me,
they are taking away your donkey, O poor man!'

تا خر از هر که بود من واخرم
ور نه توزیعی کنند ایشان زرم

So that I might buy back the donkey from whomever he is,
or else they might divide my money.

صد تدارك بود چون حاضر بدند
این زمان هر یك به اقلیمی شدند

There were a hundred ways of mending when they were present;
now each one is gone to a separate place.

من که را گیرم که را قاضی برم
این قضا خود از تو آمد بر سرم

Whom should I seize? Whom should I take to the Judge?
It is from you in truth that this consequence has come upon me.

چون نیایی و نگویی ای غریب
پیش آمد این چنین ظلمی مهیب

Why didn't you come and say,
'O stranger, such a terrible outrage has occurred'?"

گفت و الله آمدم من بارها
تا ترا واقف کنم زین کارها

"By God," said he, "I came several times
to inform you of these doings,

تو همی‌گفتی که خر رفت ای پسر
از همه گویندگان با ذوق‌تر

You were always saying, 'the donkey is gone, O son,'
with more gusto than all who said it.

باز می‌گشتم که او خود واقف است
زین قضا راضی است مردی عارف است

I was going back, 'He himself is aware;
he is satisfied with this consequence: he is an Arif."

گفت آن را جمله می‌گفتند خوش
مر مرا هم ذوق آمد گفتنش

The Sufi said, "They all were saying merrily,
I also took delight in saying it.

مر مرا تقلیدشان بر باد داد
که دو صد لعنت بر آن تقلید باد

Blind imitation of them has brought me to ruin:
two hundred curses on that imitation

خاصه تقلید چنین بی‌حاصلان
خشم ابراهیم با بر آفلان

Especially imitation of such good-for-nothing rascals—
the wrath of Abraham on *them that sink*!

عکس ذوق آن جماعت می‌زدی
وین دلم ز آن عکس ذوقی می‌شدی

The delight of that company was casting a reflection,
and this heart of mine was becoming seduced by that reflection."

عکس چندان باید از یاران خوش
که شوی از بحر بی‌عکس آب کش

The reflection from good friends is necessary until you become,
without reflection, a drawer of water from the Sea.

عکس کاول زد تو آن تقلید دان
چون پیاپی شد شود تحقیق آن

Know that the reflection first cast is imitation,
when it has become successive it turns into realisation.

تا نشد تحقیق از یاران مبر
از صدف مگسل نگشت آن قطره در

Until it has become realisation, do not part from the friends;
do not break away from the shell: the rain-drop has not become a pearl.

صاف خواهی چشم و عقل و سمع را
بر دران تو پرده‌های طمع را

If you wish eye, understanding and hearing to be pure,
tear the curtains of selfish desire to pieces.

ز انکه آن تقلید صوفی از طمع
عقل او بر بست از نور و لمع

Because the Sufi's imitation, from tama,
blocked his understanding from the light and radiance

طمع لوت و طمع آن ذوق و سماع
مانع آمد عقل او را ز اطلاع

Greed for the food, desire for that delight,
and for the Sema hindered his understanding from knowledge.

گر طمع در آینه برخاستی
در نفاق آن آینه چون ماستی

If entitlement were to arise in the mirror,
that mirror would be like us in hypocrisy.

گر ترازو را طمع بودی به مال
راست کی گفتی ترازو وصف حال

If the scale had desire for riches,
how would the scale give a true description of the case?

هر نبیی گفت با قوم از صفا
من نخواهم مزد پیغام از شما

Every prophet has said in sincerity to his people,
"I ask not from you the wages for my message.

من دلیلم حق شما را مشتری
داد حق دلالیم هر دو سری

I am a guide; God is your purchaser:
God has appointed me to act as broker on both sides.

چیست مزد کار من دیدار یار
گر چه خود بو بکر بخشد چل هزار

What are the wages for my work? The sight of the Friend,
even though Abu Bakr gives me forty thousand

چل هزار او نباشد مزد من
کی بود شبه شبه در عدن

My wages are not his forty thousand:
how should glass beads be like the pearls of Aden?"

یك حکایت گویمت بشنو به هوش
تا بدانی که طمع شد بند گوش

I will tell you a story: listen to it attentively,
that you may know that a sense of entitlement is a plug in the ear.

هر که را باشد طمع الکن شود
با طمع کی چشم و دل روشن شود

Whoever is greedy becomes a stammerer;
with desire how should the eye and the heart become bright?

پیش چشم او خیال جاه و زر
همچنان باشد که موی اندر بصر

The image of power and wealth before his eye
is just as a hair in the eye,

جز مگر مستی که از حق پر بود
گر چه بدهی گنجها او حر بود

Except, to be sure, the intoxicated who is filled with God:
though you give treasures, he is free;

هر که از دیدار برخوردار شد
این جهان در چشم او مردار شد

When any one enjoys vision,
this world becomes carrion in his eyes.

لیك آن صوفی ز مستی دور بود
لاجرم در حرص او شب کور بود

But that Sufi was far removed from intoxication;
consequently he was night-blind in greed.

صد حکایت بشنود مدهوش حرص
در نیاید نکته‌ای در گوش حرص

The man dazed by entitlement may hear a hundred stories,
not a single point comes into the ear of greed.

تعریف کردن منادیان قاضی مفلسی را گرد شهر

How the criers of the Judge advertised an insolvent round the town.

بود شخصی مفلسی بی‌خان و مان
مانده در زندان وبند بی‌امان

There was an insolvent person without house or home,
who remained in prison and pitiless bondage.

لقمه‌ی زندانیان خوردی گزاف
بر دل خلق از طمع چون کوه قاف

He would unconscionably eat the rations of the prisoners;
on account of appetite he was like Mount Qaf on the hearts of the people.

زهره نه کس را که لقمه‌ی نان خورد
زانکه آن لقمه ربا گاوش بَرد

No one had the pluck to eat a mouthful of bread,
because that snatcher of portions would carry off his entire meal.

هر که دور از دعوت رحمان بود
او گدا چشم است اگر سلطان بود

Any one who is far from the feast of the Merciful
has the eye of a beggar, though he is a sultan.

مر مروت را نهاده زیر پا
گشته زندان دوزخی ز آن نان ربا

He had trodden virtue underfoot;
the prison had become a hell on account of that robber of bread.

گر گریزی بر امید راحتی
ز آن طرف هم پیشت آید آفتی

If you flee in hope of some relief,
on that side also a calamity comes to meet you.

هیچ کنجی بی‌دد و بی‌دام نیست
جز به خلوت‌گاه حق آرام نیست

No corner is without wild beasts;
there is no rest but in the place where you are alone with God.

کنج زندان جهان ناگزیر
نیست بی‌پا مزد و بی‌دق الحصیر

The corner of this world's inevitable prison
is not exempt from the charges for visitors and housewarming.

و الله ار سوراخ موشی در روی
مبتلای گربه چنگالی شوی

By God, if you go into a mouse-hole,
you will be afflicted by some one who has the claws of a cat.

آدمی را فربهی هست از خیال
گر خیالاتش بود صاحب جمال

Man has fatness from whim,
if his imaginings are beautiful;

ور خیالاتش نماید ناخوشی
می‌گدازد همچو موم از آتشی

And if his fancies show anything unlovely
he melts away as wax by a fire.

در میان مار و کژدم گر ترا
با خیالات خوشان دارد خدا

If amidst snakes and scorpions
God keep you with the visions of them that are fair,

مار و کژدم مر ترا مونس بود
کان خیالت کیمیای مس بود

The snakes and scorpions will be friendly to you,
because that idea is the elixir which transmutes your copper.

صبر شیرین از خیال خوش شده ست
کان خیالات فرج پیش آمده ست

Patience is sweetened by fair vision
since the fantasiess of relief have come before.

آن فرج آید ز ایمان در ضمیر
ضعف ایمان ناامیدی و زحیر

That relief comes into the heart from faith:
weakness of faith is despair and torment.

صبر از ایمان بیابد سر کله
حیث لا صبر فلا إیمان له

Patience gains a crown from faith:
where one has no patience, he has no faith.

گفت پیغمبر خداش ایمان نداد
هر که را صبری نباشد در نهاد

The Prophet said, "God has not given faith
to any one in whose nature there is no patience."

آن یکی در چشم تو باشد چو مار
هم وی اندر چشم آن دیگر نگار

That same one in your eyes is like a snake
is a picture in the eyes of another,

ز انکه در چشمت خیال کفر اوست
و آن خیال مومنی در چشم دوست

Because in your eyes is the idea of his being an infidel,
while in the eyes of his friend is the idea of his being a believer ;

کاندر این یك شخص هر دو فعل هست
گاه ماهی باشد او و گاه شست

For both the effects exist in this one person:
now he is a fish and now a hook.

نیم او مومن بود نیمیش گبر
نیم او حرص آوری نیمیش صبر

Half of him is believer, half of him infidel;
half of him cupidity, half of him patience.

گفت یزدانت فمنکم مومن
باز منکم کافر گبر کهن

Your God has said, "*of you believing*";
again, *of you unbelieving*" an old fire-worshipper.

همچو گاوی نیمه‌ی چپش سیاه
نیمه‌ی دیگر سپید همچو ماه

Like an ox, his left half black,
the other half white as the moon.

هر که این نیمه ببیند رد کند
هر که آن نیمه ببیند کد کند

Whoever sees the former half spurns;
whoever sees the latter half seeks.

یوسف اندر چشم اخوان چون ستور
هم وی اندر چشم یعقوبی چو حور

Joseph was like a beast of burden in the eyes of his brothers;
at the same time in the eves of a Jacob he was like a houri.

از خیال بد مر او را زشت دید
چشم فرع و چشم اصلی ناپدید

Through evil idea the derivative eye and the original unseen eye
regarded him as ugly.

چشم ظاهر سایه‌ی آن چشم دان
هر چه آن بیند بگردد این بد آن

Know that the outward eye is the shadow of that eye:
whatever that eye may see, this eye turns to that.

تو مکانی اصل تو در لامکان
این دکان بر بند و بگشا آن دکان

You are of where, your origin is in Nowhere:
shut up this shop and open that shop.

شش جهت مگریز زیرا در جهات
ششدره است و ششدره مات است مات

Do not flee to the six directions, because in directions
there is the *shashdara*, and the *shashdara* is mate, mate.

شکایت کردن اهل زندان پیش وکیل قاضی از دست آن مفلس

How the prisoners laid a complaint of the insolvent's high handedness before the agent of the Judge.

با وکیل قاضی ادراك‌مند
اهل زندان در شکایت آمدند

The prisoners came to complain to the Judge's agent,
possessed of discernment,

که سلام ما به قاضی بر کنون
باز گو آزار ما زین مرد دون

Saying, "Take now our salutations to the Judge
and relate the sufferings inflicted on us by this vile man;"

کاندر این زندان بماند او مستمر
یاوه تاز و طبل‌خوار است و مضر

For he has remained in this prison continuously,
and he is an idle gad-about, a sycophant, and a nuisance

چون مگس حاضر شود در هر طعام
از وقاحت بی‌صلا و بی‌سلام

Like a fly, he impudently appears at every meal
without invitation and without salaam.

پیش او هیچ است لوت شصت کس
کر کند خود را اگر گوییش بس

To him the food of sixty persons is nothing;
he feigns himself deaf if you say to him, 'Enough!'

مرد زندان را نیاید لقمه‌ای
ور به صد حیلت گشاید طعمه‌ای

No morsel reaches the man in prison,
or if by means of a hundred contrivances he discover some food,

در زمان پیش آید آن دوزخ گلو
حجتش این که خدا گفتا کلوا

That hell-throat at once comes forward
this his argument, that God has said, "*Eat*".

زین چنین قحط سه ساله داد داد
ظل مولانا ابد پاینده باد

Justice, justice against such a three years' famine!
May the shadow of our lord endure for ever!

یا ز زندان تا رود این گاومیش
یا وظیفه کن ز وقفی لقمه‌ایش

Either let this buffalo go from prison,
or make him a regular allowance of food from a trust-fund.

ای ز تو خوش هم ذکور و هم اناث
داد کن المستغاث المستغاث

O you, by whom both *males* and *females* are happy,
do justice! Your *help is invoked* and *sought*."

سوی قاضی شد وکیل با نمك
گفت با قاضی شکایت یك به یك

The courteous agent went to the Judge
and related the complaint to him point by point.

خواند او را قاضی از زندان به پیش
پس تفحص کرد از اعیان خویش

The Judge called him from the prison into his presence,
and inquired from his own officers.

گشت ثابت پیش قاضی آن همه
که نمودند از شکایت آن رمه

All the complaints which that flock had set forth
were proved to the Judge.

گفت قاضی خیز از این زندان برو
سوی خانه‌ی مرده‌ریگ خویش شو

The Judge said, " Get up and depart from this prison:
go to the house which is your inherited property."

گفت خان و مان من احسان تست
همچو کافر جنتم زندان تست

He replied, "My house and home consist in thy beneficence;
as an infidel, thy prison is my Paradise.

گر ز زندانم برانی تو به رد
خود بمیرم من ز تقصیری و کد

If you will drive me from the prison and turn me out,
truly I shall die of destitution and beggary."

همچو ابلیسی که می‌گفت ای سلام
رب أنظرني إلی یوم القیام

Like the Devil, who was saying, "*O Preserver, O my Lord,*
grant me a respite till the day of Resurrection;

کاندر این زندان دنیا من خوشم
تا که دشمن زادگان را می‌کشم

For I am happy in the prison of this world,
in order that I may be slaying the children of mine enemy,

هر که او را قوت ایمانی بود
و ز برای زاد ره نانی بود

If any one have some food of faith
and a single loaf as provision for the journey,

می‌ستانم گه به مکر و گه به ریو
تا بر آرند از پشیمانی غریو

I may seize it, now by plot and now by guile,
so that in repentance they may raise an outcry;

گه به درویشی کنم تهدیدشان
گه به زلف و خال بندم دیدشان

Sometimes I may threaten them with poverty,
sometimes bind their eyes with tress and mole."

قوت ایمانی در این زندان کم است
وان که هست از قصد این سگ در خم است

In this prison the food of faith is scarce,
and that which exists is in the noose through the attack of this cur.

از نماز و صوم و صد بی‌چارگی
قوت ذوق آید برد یك بارگی

From prayer and *fasting* and a hundred helplessnesses
the food of spiritual feeling comes, he at once carries it off.

أستعیذ الله من شیطانه
قد هلکنا آه من طغیانه

I seek refuge with God from His Satan: we have perished, alas, through
his overweening disobedience.

یك سگ است و در هزاران می‌رود
هر که در وی رفت او او می‌شود

He is one cur, and he goes into thousands:
into whomsoever he goes, he becomes he.

هر که سردت کرد می‌دان کاو در اوست
دیو پنهان گشته اندر زیر پوست

Whoever makes you cold know that he is in him:
the Devil has become hidden beneath his skin.

چون نیابد صورت آید در خیال
تا کشاند آن خیالت در وبال

When he finds no form, he comes into imagination,
in order that that whim may lead you into woe:

گه خیال فرجه و گاهی دکان
گه خیال علم و گاهی خان و مان

Now the imagination of recreation, now of the business;
now the imagination of knowledge, and now of land and home

هان بگو لاحولها اندر زمان
از زبان تنها نه بلك از عین جان

Beware! Say at once "*God help me*!" again and again',
not with tongue alone but from your very soul.

گفت قاضی مفلسی را وانما
گفت اینك اهل زندانت گوا

The Judge said, "Show plainly that you are insolvent."
"Here are the prisoners," he replied, "as your witnesses."

گفت ایشان متهم باشند چون
می‌گریزند از تو می‌گریند خون

"They," said the Judge, "are suspect,
because they are fleeing from you and weeping blood;

از تو می‌خواهند هم تا وارهند
زین غرض باطل گواهی می‌دهند

Also, they are suing to be delivered from you:
by reason of this self-interest the testimony they give is worthless."

جمله اهل محکمه گفتند ما
هم بر ادبار و بر افلاسش گوا

All the people belonging to the court of justice said,
"We bear witness both to his insolvency and to his degeneracy."

هر که را پرسید قاضی حال او
گفت مولا دست ازین مفلس بشو

Every one whom the Judge questioned about his condition said,
“My lord, wash your hands of this insolvent.”

گفت قاضی کش بگردانید فاش
گرد شهر این مفلس است و بس قلاش

The Judge said, “March him round the city for all to see,
‘This man is an insolvent and a great rogue.’

کو به کو او را مناداها زنید
طبل افلاسش عیان هر جا زنید

Make proclamations concerning him, street by street;
beat the drum of his insolvency everywhere in open view.

هیچ کس نسیه بنفروشد بدو
قرض ندهد هیچ کس او را تسو

Let no one sell to him on credit;
let no one lend him a farthing.

هر که دعوی آردش اینجا به فن
بیش زندانش نخواهم کرد من

Whosoever may bring here a claim against him for fraud,
I will not put him in prison any more.

پیش من افلاس او ثابت شده است
نقد و کالا نیستش چیزی به دست

His insolvency has been proven to me:
he has nothing in his possession, neither money nor goods.”

آدمی در حبس دنیا ز آن بود
تا بود کافلاس او ثابت شود

Man is in the prison of this world
in order that peradventure his insolvency may be proven.

مفلسی دیو را یزدان ما
هم منادی کرد در قرآن ما

Our God has also proclaimed in our Qur’an
the insolvency of Iblis,

کاو دغا و مفلس است و بد سخن
هیچ با او شرکت و سودا مکن

Saying, “He is a swindler and insolvent and liar:
do not make any partnership or game with him.”

ور کنی او را بهانه آوری
مفلس است او صرفه از وی کی بری

And if you do so bring pretexts to him,
he is insolvent: how will you get profit from him?

حاضر آوردند چون فتنه فروخت
اشتر کردی که هیزم می‌فروخت

When the trouble started, they brought on the scene
the camel of a Kurd who sold firewood.

کرد بی‌چاره بسی فریاد کرد
هم موکل را به دانگی شاد کرد

The helpless Kurd made a great outcry;
he also gladdened the officer with a penny;

اشترش بردند از هنگام چاشت
تا شب و افغان او سودی نداشت

They took away his camel from the time of forenoon until nightfall,
and his lamentation was of no use.

بر شتر بنشست آن قحط گران
صاحب اشتر پی اشتر دوان

Upon the camel sat that sore famine,
while the owner of the camel was running at its heels.

سو به سو و کو به کو می‌تاختند
تا همه شهرش عیان بشناختند

They sped from quarter to quarter and from street to street,
till the whole town knew him by sight.

پیش هر حمام و هر بازارگاه
کرده مردم جمله در شکلش نگاه

Before every bath and market-place
all the people gazed on his figure.

ده منادی گر بلند آوازیان
کرد و ترك و رومیان و تازیان

Ten loud-voiced criers,
Turks and Kurds and Anatolians and Arabs,

مفلس است این و ندارد هیچ چیز
قرض تا ندهد کس او را يك پشيز

“This man is insolvent and has nothing:
let no one lend him a single dollar;

ظاهر و باطن ندارد حبه‌ای
مفلسی قلبی دغایی دبه‌ای

He does not possess a single mite, patent or latent:
he is bankrupt, a piece of falsehood, a cunning knave, an oil-bag

هان و هان با او حریفی کم کنید
چون که گاو آرَد گره محکم کنید

Beware and beware! Have no dealings with him;
when he brings the ox, make fast the knot.

ور به حکم آرید این پژمرده را
من نخواهم کرد زندان مرده را

And if you bring this decayed fellow to judgment,
I will not put a corpse in prison.

خوش دم است او و گلویش بس فراخ
با شعار نو دثار شاخ شاخ

He is fair-spoken and his throat is very wide;
with a new inner garment and a tattered outer garment.

گر بپوشد بهر مکر آن جامه را
عاریه است او و فریبد عامه را

If he puts on that garment for the purpose of deceiving,
it is borrowed in order that he may beguile the common folk."

حرف حکمت بر زبان ناحکیم
حله‌های عاریت دان ای سلیم

Know, O simple man, that words of wisdom
on the tongue of the unwise are borrowed robes.

گر چه دزدی حله‌ای پوشیده است
دست تو چون گیرد آن ببریده دست

Although a thief has put on a robe,
how should he whose hand is cut off take your hand?

چون شبانه از شتر آمد به زیر
کرد گفتش منزلم دور است و دیر

When at nightfall he came down from the camel,
the Kurd said to him, "My abode is far and a long way off.

بر نشستی اشترم را از پگاه
جو رها کردم کم از اخراج کاه

You have ridden on my camel since early morning:
I let the barley go, less than the cost of straw."

گفت تا اکنون چه می‌کردیم پس
هوش تو کو، نیست اندر خانه کس

"What, then," he rejoined, "were we doing "?
Where are your wits? Is nobody at home?

طبل افلاسم به چرخ سابعه
رفت و تو نشنیده‌ای بد واقعه

The drum of my insolvency reached the Seventh Heaven,
and you have not heard the bad news!

گوش تو پر بوده است از طمع خام
پس طمع کر می‌کند کور ای غلام

Your ear has been filled with foolish hope;
hope, then, makes deaf blind, my lad."

تا کلوخ و سنگ بشنید این بیان
مفلس است و مفلس است این قلتبان

Even clods and stones heard this advertisement—
"he is insolvent, he is insolvent, this scoundrel."

تا به شب گفتند و در صاحب شتر
بر نزد کاو از طمع پر بود پر

They said it till nightfall, and it made no impression
on the owner of the camel, because he was full of hope, full.

هست بر سمع و بصر مهر خدا
در حجب بس صورت است و بس صدا

God's seal lies upon the hearing and sight:
within the veils are many forms and sounds.

آن چه او خواهد رساند آن به چشم
از جمال و از کمال و از کرشم

He communicates to the eye what He wills
of beauty and of perfection and of amorous looks;

و انچه او خواهد رساند آن به گوش
از سماع و از بشارت وز خروش

And He communicates to the ear what He wills
of music and glad tidings and cries.

کون پر چاره ست و هیچت چاره نی
تا که نگشاید خدایت روزنی

The world is full of remedies,
but you have no remedy till God opens a window for you

گر چه تو هستی کنون غافل از آن
وقت حاجت حق کند آن را عیان

Though you are unaware of that just now,
God will make it plain in the hour of need.

گفت پیغمبر که یزدان مجید
از پی هر درد درمان آفرید

The Prophet said that the glorious God
has created a remedy for every pain;

لیك ز آن درمان نبینی رنگ و بو
بهر درد خویش بی‌فرمان او

But of that remedy for your pain
you will not see the colour or scent without His command.

چشم را ای چاره جو در لامکان
هین بنه چون چشم کشته سوی جان

Come, O you that seek the remedy, set your eye on non-spatiality,
as the eye of one killed towards the spirit.

این جهان از بی‌جهت پیدا شده ست
که ز بی‌جایی جهان را جا شده ست

This world has been produced from that which is without spatial
relations, for the world has received place from placelessness.

باز گرد از هست سوی نیستی
طالب ربی و ربانیستی

Turn back from existence towards non-existence,
you seek the Lord and belong to the Lord.

جای دخل است این عدم از وی مرم
جای خرج است این وجود بیش و کم

This non-existence is the place of income: do not flee from it;
this existence of more and less is the place of expenditure.

کارگاه صنع حق چون نیستی است
پس برون کارگه بی‌قیمتی است

Since God's workshop is non-existence,
outside of the workshop there is worthlessness.

یاد ده ما را سخنهای دقیق
که ترا رحم آورد آن ای رفیق

Put into our heart subtle words
which may move You to mercy, O Gracious One!

هم دعا از تو اجابت هم ز تو
ایمنی از تو مهابت هم ز تو

From You both the prayer and the answer;
from You safety, from You also dread.

گر خطا گفتیم اصلاحش تو کن
مصلحی تو ای تو سلطان سخن

If we have spoken faultily, correct it:
You are the Corrector, O You Sultan of speech.

کیمیا داری که تبدیلش کنی
گر چه جوی خون بود نیلش کنی

You the alchemy whereby You may transmute it,
and though it be a river of blood, may make it a Nile.

این چنین میناگریها کار تست
این چنین اکسیرها اسرار تست

Such alchemical operations are Thy work,
such elixirs are Your secrets.

آب را و خاك را بر هم زدی
ز آب و گل نقش تن آدم زدی

You did beat water and earth together:
from water and clay You did mould the body of Adam.

نسبتش دادی و جفت و خال و عم
با هزار اندیشه و شادی و غم

You gave him lineage and wife and uncles, maternal and paternal,
with a thousand thoughts and joys and griefs.

باز بعضی را رهایی داده‌ای
زین غم و شادی جدایی داده‌ای

Again, to some You have given deliverance:
You have parted them from this grief and joy;

برده‌ای از خویش و پیوند و سرشت
کرده‌ای در چشم او هر خوب زشت

You have borne them away from kindred and relatives and nature,
You have made every fair thing foul in his eyes.

هر چه محسوس است او رد می‌کند
و انچه ناپیداست مسند می‌کند

He spurns all that is perceived by the senses,
and leans for support on that which is invisible.

عشق او پیدا و معشوقش نهان
یار بیرون فتنه‌ی او در جهان

His love is manifest and his Beloved is hidden:
the Friend is outside; His fascination is in the world.

این رها کن عشقهای صورتی
نیست بر صورت نه بر روی ستی

Give up this. Loves for what is endued with form
have not as their object the form or the lady's face.

آن چه معشوق است صورت نیست آن
خواه عشق این جهان خواه آن جهان

That which is the object of love is not the form,
whether it be love for this world or yonder world.

آن چه بر صورت تو عاشق گشته‌ای
چون برون شد جان چرایش هشته‌ای

That which you have come to love for its form—
why have you abandoned it after the spirit has fled?

صورتش بر جاست این سیری ز چیست
عاشقا واجو که معشوق تو کیست

Its form is still there: whence this satiety?
O lover, inquire who your beloved is.

آن چه محسوس است اگر معشوقه است
عاشق استی هر که او را حس هست

If the beloved is that which the senses perceive,
every one that has senses would be in love.

چون وفا آن عشق افزون می‌کند
کی وفا صورت دگرگون می‌کند

Inasmuch as constancy is increased by that love,
how is constancy altered by the form?

پرتو خورشید بر دیوار تافت
تابش عاریتی دیوار یافت

The sunbeam shone upon the wall:
the wall received a borrowed splendour.

بر کلوخی دل چه بندی ای سلیم
واطلب اصلی که تابد او مقیم

Why set your heart on a piece of turf, O simple man?
Seek out the source which shines perpetually.

ای که تو هم عاشقی بر عقل خویش
خویش بر صورت پرستان دیده بیش

You who are in love with your intellect,
deeming yourself superior to worshippers of form,

پرتو عقل است آن بر حس تو
عاریت میدان ذهب بر مس تو

That is a beam of Intellect on your sense-perception;
regard it as borrowed *gold* on your copper.

چون زر اندود است خوبی در بشر
ور نه چون شد شاهد تو پیر خر

Beauty in humankind is like gilding;
else, how did your sweetheart become an old donkey?

چون فرشته بود همچون دیو شد
کان ملاحت اندر او عاریه بد

She was like an angel, she became like a demon;
for that loveliness in her was a borrowed thing.

اندك اندك می‌ستانند آن جمال
اندك اندك خشك می‌گردد نهال

Little by little He takes away that beauty:
little by little the sapling withers.

رو نُعَمِّرْهُ نُنَکِّسْهُ بخوان
دل طلب کن دل منه بر استخوان

Go; recite *to whom so We grant length of days, him We cause to decline*.
Seek the heart, set not thy heart on bones;

کان جمال دل جمال باقی است
دولتش از آب حیوان ساقی است

For that beauty of the heart is the lasting beauty:
its fortune give to drink of the Water of Life.

خود هم او آب است و هم ساقی و مست
هر سه یك شد چون طلسم تو شکست

Truly it is both the water and the giver of drink and the drunken:
all three become one when your talisman is shattered.

آن یکی را تو ندانی از قیاس
بندگی کن ژاژ کم خا ناشناس

That oneness you cannot know by reasoning.
Do service and refrain from foolish gabble, O undiscerning man!

معنی تو صورت است و عاریت
بر مناسب شادی و بر قافیت

Your meaning is the form and that which is borrowed:
you rejoice in what is relative and rhyme.

معنی آن باشد که بستاند ترا
بی‌نیاز از نقش گرداند ترا

Meaning is that which seizes you
and makes you independent of form.

معنی آن نبود که کور و کر کند
مرد را بر نقش عاشق‌تر کند

Reality is not that which makes blind and deaf
and causes a man to be more in love with form.

کور را قسمت خیال غم فزاست
بهره‌ی چشم این خیالات فناست

The portion of the blind is the fancy that increases pain;
the share of the eye is these fancies of dying to self.

حرف قرآن را ضریران معدن‌اند
خر نبینند و به پالان بر زنند

The blind are a mine of the letter of the Qur'an:
they do not see the donkey, and cling to the pack-saddle.

چون تو بینایی پی خر رو که جست
چند پالان دوزی ای پالان پرست

Since you have sight, go after the donkey which has jumped:
how long stitching the saddle, O saddle-worshipper?

خر چو هست آید یقین پالان ترا
کم نگردد نان چو باشد جان ترا

When the donkey is there, the saddle will certainly be yours:
bread does not fail when you have the spirit.

پشت خر دکان و مال و مکسب است
در قلبت مایه‌ی صد قالب است

The back of the donkey is shop and wealth and gain ;
the pearl of your heart is the stock for a hundred bodies.

خر برهنه بر نشین ای بو الفضول
خر برهنه نه که راکب شد رسول

Mount the donkey bare-backed, *O busybody*:
did not the Prophet ride the donkey bare-backed?

النَّبیّ قد رکب معروریا
و النَّبیّ قیل سافر ماشیا

The Prophet rode bare-backed;
and the Prophet, it is said, journeyed on foot.

شد خر نفس تو بر میخیش بند
چند بگریزد ز کار و بار چند

The donkey, your fleshly soul, has gone off; tie it to a peg.
How long will it run away from work and burden, how long?

بار صبر و شکر او را بردنی است
خواه در صد سال و خواهی سی و بیست

It must bear the burden of patience and thanksgiving,
whether for a hundred years or for thirty or twenty.

هیچ وازر وزر غیری بر نداشت
هیچ کس ندرود تا چیزی نکاشت

None that is laden supported another's load;
none reaped until he sowed something.

طمع خام است آن مخور خام ای پسر
خام خوردن علت آرد در بشر

It is a raw hope; eat not what is raw, O son:
eating brings illness to men.

کان فلانی یافت گنجی ناگهان
من همان خواهم نه کار و نه دکان

"So-and-so suddenly found a treasure;
I would like the same: neither work nor shop!"

کار بخت است آن و آن هم نادر است
کسب باید کرد تا تن قادر است

That is Fortune's doing, and moreover it is rare:
one must earn a living so long as the body is able.

کسب کردن گنج را مانع کی است
پا مکش از کار آن خود در پی است

How does earning a livelihood prevent the treasure?
Do not retire from work: that, indeed, is behind

تا نگردی تو گرفتار اگر
که اگر این کردمی یا آن دگر

See that you are not made captive by "if,"
saying, "If I had done this or the other,"

کز اگر گفتن رسول با وفاق
منع کرد و گفت آن هست از نفاق

For the sincere Prophet forbade saying “if,”
and said, “That is from hypocrisy”;

کان منافق در اگر گفتن بمرد
وز اگر گفتن بجز حسرت نبرد

For the hypocrite died in saying “if,”
and from saying “if ” he won nothing but remorse.

مثل

Parable

آن غریبی خانه می‌جست از شتاب
دوستی بردش سوی خانه‌ی خراب

A certain stranger was hastily seeking a house:
a friend took him to a house in ruins.

گفت او این را اگر سقفی بدی
پهلوی من مر ترا مسکن شدی

He said, “If this had a roof,
it would be a home for you beside me.

هم عیال تو بیاسودی اگر
در میانه داشتی حجره‌ی دگر

Your family too would be comfortable,
if it had another room in it.”

گفت آری پهلوی یاران خوش است
لیك ای جان در اگر نتوان نشست

“Yes,” said he, “it is nice beside friends,
but my dear soul, one cannot lodge in ‘if ’.”

این همه عالم طلب‌کار خوشند
وز خوش تزویر اندر آتشند

The entire world is seekers of happiness,
and on account of a false happiness they are in the fire.

طالب زر گشته جمله پیر و خام
لیك قلب از زر نداند چشم عام

Old and young have become gold-seekers,
but the common eye does not distinguish alloy from gold.

پرتوی بر قلب زد خالص ببین
بی‌محك زر را مکن از ظن گزین

The pure shot a beam on the alloy: see that you choose not the gold
on the ground of opinion, without a touchstone.

گر محك داری گزین کن ور نه رو
نزد دانا خویشتن را کن گرو

If you have a touchstone, choose;
otherwise, go, devote yourself to him that knows.

یا محك باید میان جان خویش
ور ندانی ره مرو تنها تو پیش

Either you must have a touchstone within your own soul,
or if you know not the Way, do not go forward alone.

بانگ غولان هست بانگ آشنا
آشنایی که کشد سوی فنا

The cry of the ghouls is the cry of an acquaintance—
an acquaintance who would lure you to perdition.

بانگ می‌دارد که هان ای کاروان
سوی من آیید نك راه و نشان

She keeps on crying, “Listen, O caravan people!
Come towards me, here is the track and the landmarks.”

نام هر یك می‌برد غول ای فلان
تا کند آن خواجه را از آفلان

The ghoul mentions the name of each, saying “O so-and-so,”
in order that she may make that personage one of those who sinks.

چون رسد آن جا ببیند گرگ و شیر
عمر ضایع راه دور و روز دیر

When he reaches the spot, he sees wolves and lions,
his life lost, the road far off, and the day late.

چون بود آن بانگ غول آخر بگو
مال خواهم جاه خواهم و آبرو

Say, what is the ghoul’s cry like?
“I desire riches, I desire position and renown.’

از درون خویش این آوازها
منع کن تا کشف گردد رازها

Prevent these voices from your heart,
so that mysteries may be revealed.

ذکر حق کن بانگ غولان را بسوز
چشم نرگس را از این کرکس بدوز

Repeat the name of God, drown the cry of the ghouls,
and close your narcissus-eye to this vulture.

صبح کاذب را ز صادق واشناس
رنگ می را باز دان از رنگ کاس

Know the difference between the false dawn and the true;
distinguish the colour of the wine from the colour of the cup,

تا بود کز دیده‌گان هفت رنگ
دیده‌ای پیدا کند صبر و درنگ

That, perchance, from the eyes which see the seven colours
patience and waiting may produce a eye,

رنگها بینی بجز این رنگها
گوهران بینی به جای سنگها

You may behold colours other than these,
and may behold pearls instead of stones.

گوهر چه بلکه دریایی شوی
آفتاب چرخ پیمایی شوی

What pearl? No, you will become an ocean;
you will become a sun traversing the sky.

کار کن در کارگه باشد نهان
تو برو در کارگه بینش عیان

The Worker is hidden in the workshop:
go you and in the workshop see Him plain.

کار چون بر کار کن پرده تنید
خارج آن کار نتوانیش دید

Inasmuch as the work has woven a veil over the Worker,
you cannot see Him outside of that work.

کارگه چون جای باش عامل است
آن که بیرون است از وی غافل است

Since the workshop is the dwelling-place of the Worker,
he that is outside is unaware of Him.

پس در آ در کارگه یعنی عدم
تا ببینی صنع و صانع را بهم

Come, then, into the workshop, which means non-existence,
that you may see the work and the Worker together.

کارگه چون جای روشن دیده‌گی است
پس برون کارگه پوشیدگی است

As the workshop is the place of clairvoyance,
then outside of the workshop there is blindness.

رو به هستی داشت فرعون عنود
لاجرم از کارگاهش کور بود

The rebellious Pharaoh kept his face towards existence;
consequently he was blind to His workshop.

لاجرم می‌خواست تبدیل قدر
تا قضا را باز گرداند ز در

Consequently he was wishing to alter the pre- destination,
that he might turn back the destiny from his door.

خود قضا بر سبلت آن حیله‌مند
زیر لب می‌کرد هر دم ریشخند

Truly the destiny every moment was laughing derisively under its lip
at the moustache of that cunning plotter.

صد هزاران طفل کشت او بی‌گناه
تا بگردد حکم و تقدیر اله

He killed hundreds of thousands of innocent babes,
in order that the ordainment and predestination of God might be averted.

تا که موسای نبی ناید برون
کرد در گردن هزاران ظلم و خون

In order that the prophet Moses might not come forth,
he laid on his neck thousands of iniquities and murders.

آن همه خون کرد و موسی زاده شد
و ز برای قهر او آماده شد

He caused all that bloodshed, and Moses was born
and was made ready for his harshness.

گر بدیدی کارگاه لا یزال
دست و پایش خشك گشتی ز احتیال

Had he seen the workshop of the Everlasting,
he would have ceased to move hand or foot in plotting.

اندرون خانه‌اش موسی معاف
و ز برون می‌کشت طفلان را گزاف

Moses safe within his house,
while outside he was killing the infants in vain,

همچو صاحب نفس کاو تن پرورد
بر دگر کس ظن حقدی می‌برد

Even as the sensual man who pampers his body
and suspects some one else of a bitter hatred,

کاین عدو و آن حسود و دشمن است
خود حسود و دشمن او آن تن است

Saying, " This one is a foe, and that one is envious and an enemy,"
in truth his envier and enemy is that body.

او چو موسی و تنش فرعون او
او به بیرون می‌دود که کو عدو

He is like Pharaoh, and his body is his Moses:
he keeps running outside, asking, "Where is my enemy?"

نفسش اندر خانه‌ی تن نازنین
بر دگر کس دست می‌خاید به کین

His fleshly soul luxuriating in the house, which is his body,
he gnaws his hand in anger against some one else.

ملامت کردن مردم شخصی را که مادرش را کشت به تهمت

How men blamed a person who killed his mother because he suspected her.

آن یکی از خشم مادر را بکشت
هم به زخم خنجر و هم زخم مشت

A certain man killed his mother in wrath,
with blows of a dagger and also with blows of his fist.

آن یکی گفتش که از بد گوهری
یاد ناوردی تو حق مادری

Some one said to him, "From bad essence
you have not borne in mind what is due to motherhood.

هی تو مادر را چرا کشتی بگو
او چه کرد آخر بگو ای زشت خو

Hey, tell why you killed your mother.
What did she do? Pray, tell, O foul villain!"

گفت کاری کرد کان عار وی است
کشتمش کان خاك ستار وی است

He said, "She disgraced herself;
I killed her because that earth covers her."

گفت آن کس را بکش ای محتشم
گفت پس هر روز مردی را کشم

The other said, "O honoured sir, kill that one."
"Then," he replied, "I should kill a man every day

کشتم او را رستم از خونهای خلق
نای او برم به است از نای خلق

I killed her, I was saved from shedding the blood of a multitude:
it is better that I cut her throat than the throats of people."

نفس تست آن مادر بد خاصیت
که فساد اوست در هر ناحیت

That mother of bad character,
whose wickedness is in every quarter, is your nafs.

هین بکش او را که بهر آن دنی
هر دمی قصد عزیزی می‌کنی

Come; kill it, for on account of that vile
you are every moment assailing one who is venerable.

از وی این دنیای خوش بر تست تنگ
از پی او با حق و با خلق جنگ

Through it this fair world is narrow to you,
for its sake war with God and man.

نفس کشتی باز رستی ز اعتذار
کس ترا دشمن نماند در دیار

You have killed the nafs; you are delivered from excusing yourself:
nobody in the world remains your enemy.

گر شکال آرد کسی بر گفت ما
از برای انبیا و اولیا

If any one should raise a difficulty about my words
in regard to the prophets and saints,

کانبیا را نه که نفس کشته بود
پس چراشان دشمنان بود و حسود

“Had not the prophets killed the nafs?
Why, then, had they enemies and enviers? “

گوش کن تو ای طلب‌کار صواب
بشنو این اشکال و شبهت را جواب

Give ear, O seeker of truth,
and hear the answer to this difficulty of doubt.

دشمن خود بوده‌اند آن منکران
زخم بر خود می‌زدند ایشان چنان

Those unbelievers were enemies to themselves:
they were striking at themselves such blows

دشمن آن باشد که قصد جان کند
دشمن آن نبود که خود جان می‌کند

An enemy is one who attempts life;
he that is himself destroying his own life is not an enemy.

نیست خفاشك عدوی آفتاب
او عدوی خویش آمد در حجاب

The little bat is not an enemy to the sun:
it is an enemy to itself in the veil.

تابش خورشید او را می‌کشد
رنج او خورشید هرگز کی کشد

The glow of the sun kills it;
how should the sun ever suffer annoyance from it?

دشمن آن باشد کز او آید عذاب
مانع آید لعل را از آفتاب

An enemy is one from whom torment proceeds,
hinders the ruby from the sun.

مانع خویشند جمله‌ی کافران
از شعاع جوهر پیغمبران

All the infidels hinder themselves
from the rays of the prophets’ jewel.

کی حجاب چشم آن فردند خلق
چشم خود را کور و کژ کردند خلق

How should people veil the eyes of that peerless one?
The people have blinded and distorted their own eyes.

چون غلام هندویی کاو کین کشد
از ستیزه‌ی خواجه خود را می‌کشد

Like the Indian slave who bears a grudge
and kills himself to spite his master:

سر نگون می‌افتد از بام سرا
تا زیانی کرده باشد خواجه را

He falls headlong from the roof of the house
that he may have done some harm to his master.

گر شود بیمار دشمن با طبیب
ور کند کودك عداوت با ادیب

If the sick man become an enemy to the physician,
or if the boy show hostility to the teacher,

در حقیقت ره زن جان خودند
راه عقل و جان خود را خود زدند

In truth they act as brigands against themselves:
they themselves waylay their own mind and spirit.

گازری گر خشم گیرد ز آفتاب
ماهیی گر خشم می‌گیرد ز آب

If a fuller take offence at the sun,
if a fish is taking offence at the water,

تو یکی بنگر که را دارد زیان
عاقبت که بود سیاه اختر از آن

Just once consider whom that injures,
and whose star is eclipsed by it in the end.

گر ترا حق آفریند زشت رو
هان مشو هم زشت رو هم زشت خو

If God create you with ugly features,
take care lest you become both ugly-featured and ugly-natured;

ور برد کفشت مرو در سنگلاخ
ور دو شاخ استت مشو تو چار شاخ

And if your shoes are ripped, do not go into stony ground;
and if you have two spikes, don’t become four-spiked.

تو حسودی کز فلان من کمترم
می‌فزاید کمتری در اخترم

You are envious, saying, “ I am inferior to so-and-so:
he is increasing my inferiority in fortune.”

خود حسد نقصان و عیبی دیگر است
بلکه از جمله کمیها بدتر است

Indeed jealousy is another defect and fault;
it is worse than all inferiorities.

آن بلیس از ننگ و عار کمتری
خویش را افکند در صد ابتری

That Devil, through the shame and disgrace of inferiority,
cast himself into a hundred damnations.

از حسد می‌خواست تا بالا بود
خود چه بالا بلکه خون‌پالا بود

Because of envy, he wished to be at the top.
At the top, forsooth! No, do not shed blood.

آن ابو جهل از محمد ننگ داشت
وز حسد خود را به بالا می‌فراشت

Abu Jahl was put to shame by Mohammed,
and because of envy was raising himself to the top.

بو الحکم نامش بد و بو جهل شد
ای بسا اهل از حسد نااهل شد

His name was *Abu 'l-Hakam*, and he became *Abu Jahl*:
oh, many a worthy has become unworthy because of envy.

من ندیدم در جهان جست و جو
هیچ اهلیت به از خوی نکو

I have not seen in the world of search and seeking
any worthiness better than a good disposition.

انبیا را واسطه ز آن کرد حق
تا پدید آید حسدها در قلق

God made the prophets the medium
in order that feelings of envy should be displayed in the agitation.

ز انکه کس را از خدا عاری نبود
حاسد حق هیچ دیاری نبود

Inasmuch as no one was disgraced by God,
no one was envious of God

آن کسی کش مثل خود پنداشتی
ز آن سبب با او حسد برداشتی

The person whom he deemed like himself—
he would bear envy against him for that reason

چون مقرر شد بزرگی رسول
پس حسد ناید کسی را از قبول

As the grandeur of the Prophet has become established,
no one feels envy, since he is accepted;

پس به هر دوری ولیی قایم است
تا قیامت آزمایش دایم است

Therefore in every epoch a saint stands up;
the probation lasts until the Resurrection.

هر که را خوی نکو باشد برست
هر کسی کاو شیشه دل باشد شکست

Whoever has a good disposition is saved;
whosoever is of frail heart is broken.

پس امام حی قایم آن ولی است
خواه از نسل عمر خواه از علی است

That saint, then, is the living Imam who arises,
whether he be a descendant of ‘Umar or of ‘Ali.

مهدی و هادی وی است ای راه جو
هم نهان و هم نشسته پیش رو

He is the *Mahdi* and the *Hadi*, O seeker of the way:
he is both hidden and seated before your face.

او چو نور است و خرد جبریل اوست
و آن ولی کم از او قندیل اوست

He is as the Light, and Reason is his Gabriel;
the saint that is lesser than he is his lamp.

و انکه زین قندیل کم مشکات ماست
نور را در مرتبه ترتیبهاست

That who is lesser than this lamp is our lamp-niche:
the Light has gradations in degree,

ز انکه هفصد پرده دارد نور حق
پرده‌های نور دان چندین طبق

Because the Light of God has seven hundred veils:
regard the veils of the Light as so many tiers.

از پس هر پرده قومی را مقام
صف صف‌اند این پرده‌هاشان تا امام

Behind each veil a certain class has its place of abode:
these veils of theirs are, rank by rank, up to the Imam.

اهل صف آخرین از ضعف خویش
چشمشان طاقت ندارد نور بیش

Those in the last rank, through their weakness,
their eyes cannot endure the light in front;

و آن صف پیش از ضعیفی بصر
تاب نارد روشنایی بیشتر

And that front rank, from weakness of sight,
cannot support the light that is more advanced.

روشنیی کاو حیات اول است
رنج جان و فتنه‌ی این احول است

The light that is the life of the first
is heartache and tribulation to this cross-eyed one;

احولیها اندك اندك کم شود
چون ز هفصد بگذرد او یم شود

Being crossed eyed decreases,
and when he passes beyond the seven hundred, he becomes the Sea.

آتشی کاصلاح آهن یا زر است
کی صلاح آبی و سیب تر است

The fire that treats iron or gold well—
how is it good for fresh quinces and apples?

سیب و آبی خامیی دارد خفیف
نه چو آهن تابشی خواهد لطیف

The apple and quince have a slight crudity:
unlike iron, they want a gentle heat;

لیك آهن را لطیف آن شعله‌هاست
کاو جذوب تابش آن اژدهاست

But those flames are gentle for the iron,
for it is drawing to the heat of that dragon.

هست آن آهن فقیر سخت کش
زیر پتك و آتش است او سرخ و خوش

That iron is the pir who bears hardship:
under the hammer and the fire he is red and happy.

حاجت آتش بود بی واسطه
در دل آتش رود بی‌رابطه

He is the fire's chamberlain in immediate touch:
he goes into the heart of the fire without link.

بی‌حجاب آب و فرزندان آب
پختگی ز آتش نیابند و خطاب

Without some screen, water and water's children
get no cooking or conversation from the fire.

واسطه دیگی بود یا تابه‌ای
همچو پا را در روش پا تابه‌ای

The medium is a pot or a pan—
as for the foot in walking a sock

یا مکانی در میان تا آن هوا
می‌شود سوزان و می‌آرد بما

Or a space between,
so that the air becomes burning hot and brings to the water

پس فقیر آن است کاو بی‌واسطه ست
شعله‌ها را با وجودش رابطه ست

The dervish, then, is he that has no intermediary:
the flames have connection with his being.

پس دل عالم وی است ایرا که تن
می‌رسد از واسطه‌ی این دل به فن

Therefore he is the heart of the world,
because by means of this heart the body attains to art.

دل نباشد، تن چه داند گفت‌وگو
دل نجوید، تن چه داند جستجو

The heart is not there, how can the body talk and speak?
The heart seeks not, how can the body seek and search?

پس نظرگاه شعاع آن آهن است
پس نظرگاه خدا دل نی تن است

Therefore the focal point of the rays is that iron;
therefore the theatre of God is the heart, not the body.

باز این دلهای جزوی چون تن است
با دل صاحب دلی کاو معدن است

Again, these partial hearts are as the body in relation to
the heart of the man of heart, which is the original source

بس مثال و شرح خواهد این کلام
لیك ترسم تا نلغزد وهم عام

This argument wants much illustration and exposition,
but I fear lest the opinion of the common should stumble;

تا نگردد نیکویی ما بدی
اینکه گفتم هم نبد جز بی‌خودی

Unless my goodness should be turned to badness;
even this that I have spoken was nothing but selflessness.

پای کج را کفش کج بهتر بود
مر گدا را دستگه بر در بود

The crooked shoe is better for the crooked foot;
the beggar's power reaches only as far as the door.

امتحان پادشاه به آن دو غلام که نو خریده بود

How the King made trial of the two slaves whom he had recently purchased

پادشاهی دو غلام ارزان خرید
با یکی ز آن دو سخن گفت و شنید

A King bought two slaves cheap,
and conversed with one of the two.

یافتش زیرك دل و شیرین جواب
از لب شکر چه زاید شکر آب

He found him quick-witted and answering sweetly:
what issues from the sugar-lip? Sugar-water

آدمی مخفی است در زیر زبان
این زبان پرده است بر درگاه جان

Man is concealed underneath his tongue:
this tongue is the curtain over the gate of the soul.

چون که بادی پرده را در هم کشید
سر صحن خانه شد بر ما پدید

When a gust of wind has rolled up the curtain,
the secret of the interior of the house is disclosed to us,

کاندر آن خانه گهر یا گندم است
گنج زر یا جمله مار و کژدم است

Whether in that house there are pearls or wheat,
a treasure of gold or whether all is snakes and scorpions;

یا در او گنج است و ماری بر کران
ز انکه نبود گنج زر بی‌پاسبان

Or whether a treasure is there and a serpent beside it,
since a treasure of gold is not without some one to keep watch.

بی‌تامل او سخن گفتی چنان
کز پس پانصد تامل دیگران

Without premeditation he would speak in such wise as others
after five hundred premeditations.

گفتی اندر باطنش دریاستی
جمله دریا گوهر گویاستی

You would have said that in his inward part there was a sea,
and that the whole sea was pearls of eloquence,

نور هر گوهر کز او تابان شدی
حق و باطل را از او فرقان شدی

The light that shone from every pearl
became a criterion for distinguishing between truth and falsehood.

نور فرقان فرق کردی بهر ما
ذره ذره حق و باطل را جدا

Would the light of the Criterion, distinguish for us
truth and falsehood and separate them mote by mote;

نور گوهر نور چشم ما شدی
هم سؤال و هم جواب از ما بدی

The light of the Pearl would become the light of our eyes
both the question and the answer would be from us.

چشم کژ کردی دو دیدی قرص ماه
چون سؤال است این نظر در اشتباه

You have made your eyes awry and seen the moon's disk double:
this gazing in perplexity is like the question.

راست گردان چشم را در ماهتاب
تا یکی بینی تو مه را نك جواب

Make your eyes straight in the moonshine;
so that you may see the moon as one. Lo, the answer.

فکرتت که کژ مبین نیکو نگر
هست آن فکرت شعاع آن گهر

Tell your thought not to see awry and to look well:
that thought is the radiance of that Pearl.

هر جوابی کان ز گوش آید به دل
چشم گفت از من شنو آن را بهل

Whenever an answer comes to the heart through the ear,
the eye says, "Hear it from me; let that alone!"

گوش دلاله ست و چشم اهل وصال
چشم صاحب حال و گوش اصحاب قال

The ear is a go-between, while the eye is possessed of union
The eye has direct experience; while the ear has words.

در شنود گوش تبدیل صفات
در عیان دیدها تبدیل ذات

In the ear's hearing there is a transformation of qualities;
in the eyes' seeing there is a transformation of essence.

ز آتش ار علمت یقین شد از سخن
پختگی جو در یقین منزل مکن

If your knowledge of fire has been turned to certainty by words,
seek to be cooked, and do not abide in the certainty.

تا نسوزی نیست آن عین الیقین
این یقین خواهی در آتش در نشین

There is no *intuitive certainty* until you burn;
you desire this certainty, sit down in the fire.

گوش چون نافذ بود دیده شود
ور نه قل در گوش پیچیده شود

When the ear is penetrating, it becomes an eye;
otherwise, the *word* becomes entangled in the ear.

این سخن پایان ندارد باز گرد
تا که شه با آن غلامانش چه کرد

This discourse has no end. Turn back,
that what the King did to those slaves of his.

به راه کردن شاه یکی را از آن دو غلام و از این دیگر پرسیدن

How the King sent away one of the two slaves and interrogated the other.

آن غلامك را چو دید اهل ذکا
آن دگر را کرد اشارت که بیا

When he saw that that young man was possessed of keen intelligence,
he made a sign to the other to come.

کاف رحمت گفتمش تصغیر نیست
جد چو گوید طفلکم تحقیر نیست

I have called him by the suffix of pity; it is not to belittle him:
if a grandfather says my young friend, it is not contempt.

چون بیامد آن دوم در پیش شاه
بود او گنده دهان دندان سیاه

When the second came before the King,
he had a stinking mouth and black teeth.

گر چه شه ناخوش شد از گفتار او
جستجویی کرد هم ز اسرار او

Although the King was displeased by his speech,
still he made some inquiry concerning his hidden thoughts.

گفت با این شکل و این گند دهان
دور بنشین لیك آن سو تر مران

He said, "With this aspect and this stinking mouth,
sit at a distance, but do not move too far off—

که تو اهل نامه و رقعه بدی
نه جلیس و یار و هم بقعه بدی

For you have been a writer of letters and notes;
you have not been a companion and friend and comrade

تا علاج آن دهان تو کنیم
تو حبیب و ما طبیب پر فنیم

That we may treat that mouth of yours:
you are the beloved, and we are the skilful physician.

بهر کیکی نو گلیمی سوختن
نیست لایق از تو دیده دوختن

It is not fitting to burn a new blanket on account of one flea;
to shut my eyes to you.

با همه بنشین دو سه دستان بگو
تا ببینم صورت عقلت نکو

Notwithstanding all, sit down and talk on a few topics,
that I may well see the form of your mind."

آن ذکی را پس فرستاد او به کار
سوی حمامی که رو خود را بخار

Then he sent that keen-witted one away to do:
to a bath-house, saying, "Go, scrub yourself."

وین دگر را گفت خه تو زیرکی
صد غلامی در حقیقت نه یکی

And to this other one he said, "Good! You are a clever lad:
in truth you are a hundred slaves, not one.

آن نه‌ای که خواجه‌تاش تو نمود
از تو ما را سرد می‌کرد آن حسود

You are not such as your fellow-servant declared:
that envious one would have me cold to you,

گفت او دزد و کژ است و کژنشین
حیز و نامرد و چنان است و چنین

He said that you are thievish and dishonest
and ill-behaved, immoral and infamous and so forth."

گفت پیوسته بده ست او راست گو
راست گویی من ندیده ستم چو او

The slave said, "He has always been veracious;
I have not seen any one so truthful as he is.

راست گویی در نهادش خلقتی است
هر چه گوید من نگویم آن تهیست

Veracity is inborn in his nature;
whatever he says, I do not say it is void.

کژ ندانم آن نکو اندیش را
متهم دارم وجود خویش را

I deem not that good-minded one malicious:
I suspect my own person.

باشد او در من ببیند عیبها
من نبینم در وجود خود شها

Maybe, he sees in me
faults I do not see in myself, O King."

هر کسی گر عیب خود دیدی ز پیش
کی بدی فارغ خود از اصلاح خویش

Any one who saw his own faults beforehand—
how indeed should he be unconcerned with correcting himself ?

غافلند این خلق از خود ای پدر
لاجرم گویند عیب همدگر

These people take no heed of themselves, O father:
consequently they blame one another.

من نبینم روی خود را ای شمن
من ببینم روی تو تو روی من

O idolater, I do not behold my own face,
I behold your face and you behold mine.

آن کسی که او ببیند روی خویش
نور او از نور خلقان است بیش

He that beholds his own face —
his light is greater than the light of the creatures.

گر بمیرد دید او باقی بود
ز انکه دیدش دید خلاقی بود

Though he dies, his sight is everlasting,
because his sight is the sight of the Creator

نور حسی نبود آن نوری که او
روی خود محسوس بیند پیش رو

That light, by which he sensibly beholds his own face before him,
is not the light of sense.

گفت اکنون عیبهای او بگو
آن چنان که گفت او از عیب تو

The King said, "Now tell his faults,
just as he spoke of yours,

تا بدانم که تو غم خوار منی
کدخدای ملکت و کار منی

That I may know whether you are solicitous for me
and a house-steward of my property and business."

گفت ای شه من بگویم عیبهاش
گر چه هست او مر مرا خوش خواجه‌تاش

He replied, "O King, I will tell his faults,
though he is to me a pleasing fellow-servant.

عیب او مهر و وفا و مردمی
عیب او صدق و ذکا و هم دمی

His faults are affection and loyalty and humanity;
his faults are sincerity and keen-wittedness and cordial comradeship.

کمترین عیبش جوانمردی و داد
آن جوانمردی که جان را هم بداد

His least fault is generosity and bounty—
the generosity that even gives up life."

صد هزاران جان خدا کرده پدید
چه جوانمردی بود کان را ندید

God has brought to view myriads of lives;
what generosity would there be that saw not those?

ور بدیدی کی به جان بخلش بدی
بهر یك جان کی چنین غمگین شدی

And if he saw them, how should he grudge his life?
How should he become so grieved for the sake of one life?

بر لب جو بخل آب آن را بود
کاو ز جوی آب نابینا بود

On the river-bank, water is grudged by him
that is blind to the stream of water.

گفت پیغمبر که هر که از یقین
داند او پاداش خود در یوم دین

The Prophet said," Whosoever knows for sure
his recompense on the day of Resurrection

که یکی را ده عوض می‌آیدش
هر زمان جودی دگرگون زایدش

That his compensation will be ten for one—
at every moment a different munificence will issue from him."

جود جمله از عوضها دیدن است
پس عوض دیدن ضد ترسیدن است

All munificence is from seeing compensations;
therefore seeing the compensation is opposed to fear.

بخل نادیدن بود اعواض را
شاد دارد دید در خواض را

Miserliness consists in not seeing compensations:
the prospect of pearls keeps the diver glad.

پس به عالم هیچ کس نبود بخیل
ز انکه کس چیزی نبازد بی‌بدیل

Hence no one in the world is miserly, since no one hazards anything
without what is to be received in exchange.

پس سخا از چشم آمد نه ز دست
دید دارد کار جز بینا نرست

Therefore, generosity comes from the eye, not from the hand:
it is seeing that matters; none but the seer is saved.

عیب دیگر این که خود بین نیست او
هست او در هستی خود عیب جو

"Another fault that he is not self-conceited;
he is anxious to find fault with his self-existence.

عیب گوی و عیب جوی خود بده ست
با همه نیکو و با خود بد بده ست

He has been one who speaks in blame of himself and seeks to blame
himself; he has been good to all and bad to himself."

گفت شه جلدی مکن در مدح یار
مدح خود در ضمن مدح او میار

The King said, "Do not show eagerness in praising your friend,
and do not introduce praise of yourself in the mask of praise of him;

ز انکه من در امتحان آرم و را
شرمساری آیدت در ما ورا

Because I will bring him to the test
and shame will befall you in the final result."

قسم غلام در صدق و وفای یار خود از طهارت ظن خود

How the slave, from the purity of his thought, swore to the truth and loyalty of his friend.

گفت نه و الله و بالله العظیم
مالِكَ الْمُلْكِ و به رحمان و رحیم

He said, "*No, by Allah, and by the great God, the possessor of kingdom, and by the Merciful and Compassionate One;*

آن خدایی که فرستاد انبیا
نه به حاجت بل به فضل و کبریا

By the God who sent the prophets,
not in need, but in grace and majesty;

آن خداوندی که از خاك ذلیل
آفرید او شهسواران جلیل

By the Lord who from the lowly earth
created glorious princely riders,

پاکشان کرد از مزاج خاکیان
بگذرانید از تك افلاکیان

Purified them from the temperament of earthly beings,
and caused them to outrun the celestials;

بر گرفت از نار و نور صاف ساخت
وانگه او بر جملهی انوار تاخت

Who took up from the Fire and fashioned into pure Light—
and then it outstripped all lights

آن سنا برقی که بر ارواح تافت
تا که آدم معرفت ز آن نور یافت

That splendour of lightning which shone over the spirits,
so that Adam gained from that Light knowledge.

آن کز آدم رست و دست شیث چید
پس خلیفهش کرد آدم کان بدید

The hand of Seth gathered that which grew from Adam:
therefore Adam, when he saw that, made him his vicar.

نوح از آن گوهر که برخوردار بود
در هوای بحر جان دربار بود

Since Noah had enjoyment of that Jewel,
he showered pearls in the air of the Sea of Soul.

جان ابراهیم از آن انوار زفت
بیحذر در شعلههای نار رفت

From that mighty radiance the spirit of Abraham
went fearlessly into the flames of the fire.

چون که اسماعیل در جویش فتاد
پیش دشنهی آب دارش سر نهاد

When Ismail fell into the stream thereof,
he laid his head before his flashing knife.

جان داود از شعاعش گرم شد
آهن اندر دست بافش نرم شد

The soul of David was heated by its rays:
iron became soft in his hand-loom.

چون سلیمان بد وصالش را رضیع
دیو گشتش بنده فرمان و مطیع

When Solomon was *suckled on* union with it,
the demon became a thrall to his command and obedient.

در قضا یعقوب چون بنهاد سر
چشم روشن کرد از بوی پسر

When Jacob bowed his head to the destiny,
it illumined his eye with the scent of his son.

یوسف مه رو چو دید آن آفتاب
شد چنان بیدار در تعبیر خواب

When the moon-faced Joseph beheld that Sun,
he became so wide-awake in the interpretation of dreams.

چون عصا از دست موسی آب خورد
ملکت فرعون را یك لقمه کرد

When the rod drank water from the hand of Moses,
it made one mouthful of Pharaoh's empire.

نردبانش عیسی مریم چو یافت
بر فراز گنبد چارم شتافت

When Jesus, the son of Mary, found its ladder,
he sped to the topmost height of the Fourth Dome.

چون محمد یافت آن ملك و نعیم
قرص مه را کرد او در دم دو نیم

When Mohammed gained that Kingdom and Felicity,
he in a moment split the disk of the moon in two halves.

چون ابو بکر آیت توفیق شد
با چنان شه صاحب و صدیق شد

When Abu Bakr became a signal example of favour,
he became the Companion of such a King and *Siddiq*.

چون عمر شیدای آن معشوق شد
حق و باطل را چو دل فاروق شد

When ‘Umar became distraught with that Beloved,
he became a *Faruq*, like the heart, between truth and falsehood

چونک عثمان آن عیان را عَین گشت
نور فایض بود و ذی النورین گشت

When Uthman became the fountain of that clear,
he was light overflowing and became *Dhu ‘l-Nurayn*.

چون ز رویش مرتضی شد در فشان
گشت او شیر خدا درمرج جان

When at its countenance Murtaza began to scatter pearls,
he became the Lion of God in the pasture of the soul.

چون جنید از جند او دید آن مدد
خود مقاماتش فزون شد از عدد

When Junayd received that support from its *army*,
his maqamat became innumerable.

بایزید اندر مزیدش راه دید
نام قطب العارفین از حق شنید

Bayazid saw the way into its superabundance,
and heard from God the name, “Pole of’ the Gnostics.”

چونک کرخی کرخ اورا شد حَرَس
شد خلیفه‌ی عشق و ربانی نفس

When Karkhi became *the guard* of its city,
he became the vicar of love and inspired by the Divine breath.

پور ادهم مرکب آن سو راند شاد
گشت او سلطان سلطانان داد

The son of Adham joyously rode his steed towards it,
and became the supreme sovereign of justice.

و آن شقیق از شق آن راه شگرف
گشت او خورشید رای و تیز طرف

And that Shaqiq by cleaving that venerable Way
became a sun of judgment and keen-sighted

صد هزاران پادشاهان نهان
سر فرازانند ز آن سوی جهان

Hundreds of thousands of hidden kings
are holding their heads high beyond this world;

نامشان از رشك حق پنهان بماند
هر گدایی نامشان را بر نخواند

Because of God’s admiration their names remained hidden:
every beggar did not pronounce their names.

حق آن نور و حق نورانیان
کاندر آن بحرند همچون ماهیان

By the truth of that Light and by the truth of those illumined ones
who are as fishes in that Sea

بحر جان و جان بحر ار گویمش
نیست لایق نام نو می‌جویمش

It is not fitting if I call it the Sea of the Soul and the Soul of the Sea:
I am seeking a new name for it;—

حق آن آنی که این و آن از اوست
مغزها نسبت بدو باشد چو پوست

By the truth of that that from which this and that are
and in relation to which kernels are as rinds,

که صفات خواجه‌تاش و یار من
هست صد چندان که این گفتار من

That the qualities of my fellow-servant and friend
exceed my description a hundredfold

آن چه می‌دانم ز وصف آن ندیم
باورت ناید چه گویم ای کریم

That which I know of the endowments of that comrade
would not be believed by you: what shall I say, O noble?”

شاه گفت اکنون از آن خود بگو
چند گویی آن این و آن او

The King said, “Now speak of your own;
how long will you speak of what concerns this or that one?

تو چه داری و چه حاصل کرده‌ای
از تگ دریا چه در آورده‌ای

What do you possess and what have you gained?
What pearls have you fetched from the bottom of the Sea?

روز مرگ این حس تو باطل شود
نور جان داری که یار دل شود

On the day of death this sense-perception of yours will vanish:
have you the spiritual light that should be the companion of your heart?

در لحد کاین چشم را خاك آگند
هستت آن چه گور را روشن کند

When dust shall fill these eyes in the tomb,
have you that which will make the grave bright?

آن زمان که دست و پایت بر درد
پر و بالت هست تا جان بر پرد

At the time when your hands and feet shall be torn in shreds,
have you wings and feathers that your spirit may fly aloft?

آن زمان کاین جان حیوانی نماند
جان باقی بایدت بر جا نشاند

At the time when this animal soul is no more,
it benefits you to set the everlasting spirit in its place

شرط من جا بالحسن نه کردن است
این حسن را سوی حضرت بردن است

The stipulation of *he that comes with good* does not consist in doing;
it consists in bringing this good to the presence of God.

جوهری داری ز انسان یا خری
این عرضها که فنا شد چون بری

You have a substance human or asinine:
how can you bring these forms which have passed away?

این عرضهای نماز و روزه را
چون که لا یبقی زمانین انتفی

As regards these effects of prayer and fasting—
since *does not endure for two moments becomes naught*

نقل نتوان کرد مر اعراض را
لیك از جوهر برند امراض را

It is impossible to carry over the effects;
but they take away diseases from the substance,

تا مبدل گشت جوهر زین عرض
چون ز پرهیزی که زایل شد مرض

So that the essence becomes changed by means of this form,
as when disease is removed by abstinence

گشت پرهیز عرض جوهر به جهد
شد دهان تلخ از پرهیز شهد

By exertion abstinence, the form becomes the essence:
through abstinence the acrid mouth becomes honey.

از زراعت خاکها شد سنبله
داروی مو کرد مو را سلسله

Land, through sowing, is turned into ears of corn;
remedies for the hair turn the hair into chains.

آن نکاح زن عرض بد شد فنا
جوهر فرزند حاصل شد ز ما

Conjugal intercourse was the form; it passed away,
and the result, the child, was produced from us.

جفت کردن اسب و اشتر را عرض
جوهر کره بزاییدن غرض

The mating of horse or camel is the cause;
the object is the birth of the colt, the result.

هست آن بستان نشاندن هم عرض
گشت جوهر کشت بستان نك غرض

Similarly, the planting of the garden is the cause;
produce of the garden became the substance—behold the object!

هم عرض دان کیمیا بردن بکار
جوهری ز آن کیمیا گر شد بیار

Regard, also, the practice of alchemy as the form;
if a substance is produced by that alchemy, bring.

صیقلی کردن عرض باشد شها
زین عرض جوهر همی‌زاید صفا

Polishing is the form, O prince;
from this cause is born the result, purity.

پس مگو که من عملها کرده‌ام
دخل آن اعراض را بنما مرم

Do not say, then, ‘I have done deeds’;
show the income of those causes, do not evade.

این صفت کردن عرض باشد خمش
سایه‌ی بز را پی قربان مکش

This attribution of qualities is a cause.
Be silent: do not sacrifice the goat’s shadow!”

گفت شاها بی‌قنوط عقل نیست
گر تو فرمایی عرض را نقل نیست

The slave said, “O King, the mind cannot but *despair*
if you say that causes are not carried over.

پادشاها جز که یاس بنده نیست
گر عرض کان رفت باز آینده نیست

O King, there is nothing but despair for the servant,
if the cause that has gone is not coming back.

گر نبودی مر عرض را نقل و حشر
فعل بودی باطل و اقوال فشر

If there were no carrying over and resurrection of causes,
action would be vain and words *babble*.

این عرضها نقل شد لونی دگر
حشر هر فانی بود کونی دگر

These results are carried over in another guise:
the resurrection of everything mortal is another *existence*.

نقل هر چیزی بود هم لایقش
لایق گلّه بود هم سایقش

The carrying over of everything is just as befits it:
what befits the herd is its shepherd.

وقت محشر هر عرض را صورتی است
صورت هر یك عرض را نوبتی است

At the time of the Resurrection every cause has an effect,
and the cause of every result has a turn.

بنگر اندر خود نه تو بودی عرض
جنبش جفتی و جفتی با غرض

Look on yourself. Were you not a result—
the movement of copulation, and copulation with a purpose?

بنگر اندر خانه و کاشانه‌ها
در مهندس بود چون افسانه‌ها

Look on houses and edifices:
they were as tales in the architect.

آن فلان خانه که ما دیدیم خوش
بود موزون صفه و سقف و درش

Such-and-such a house, which seemed to us beautiful,
of which the hall, roof, and door were well-proportioned

از مهندس آن عرض و اندیشه‌ها
آلت آورد و ستون از بیشه‌ها

It was the thought and idea from the architect
brought the tools and pillars from handicrafts.

چیست اصل و مایه‌ی هر پیشه‌ای
جز خیال و جز عرض و اندیشه‌ای

What but some thought, result and idea
is the origin and source of every handicraft?

جمله اجزای جهان را بی‌غرض
درنگر حاصل نشد جز از عرض

Look disinterestedly on all the parts of the world:
they are not the result of except thought.

اول فکر آخر آمد در عمل
بنیت عالم چنان دان در ازل

The beginning, which is thought, comes to an end in action;
know that in such wise was the construction of the world in eternity.

میوه‌ها در فکر دل اول بود
در عمل ظاهر به آخر می‌شود

The fruits are first in the mind’s thought,
at the last do they become manifest actually:

چون عمل کردی شجر بنشاندی
اندر آخر حرف اول خواندی

When you have done work, planted the tree—
at the end you read the first words.

گر چه شاخ و برگ و بیخش اول است
آن همه از بهر میوه مرسل است

Although its boughs, leaves, and roots are first,
all those are sent for the sake of the fruit.

پس سری که مغز آن افلاك بود
اندر آخر خواجه‌ی لولاك بود

Therefore that hidden Thought which was the brain
of those heavens was in the end the lord of *lawlak*.

نقل اعراض است این بحث و مقال
نقل اعراض است این شیر و شگال

This discussion and talk are the carrying over of causes;
this lion and jackal are the carrying over of causes.

جمله عالم خود عرض بودند تا
اندر این معنی بیامد هَلْ أتی

Indeed, all created beings were ideas,
so that in this sense was revealed—*did there not come*…?

این عرضها از چه زاید از صور
وین صور هم از چه زاید از فکر

From where do those causes arise? From ideas.
And from where arise these ideas? From thoughts.

این جهان یك فکرت است از عقل کل
عقل چون شاه است و صورتها رسل

This world is one thought from the Universal Intellect:
the Intellect is like a king and the ideas envoys.

عالم اول جهان امتحان
عالم ثانی جزای این و آن

The first world is the world of testing;
the second world is the reward for this and that.

چاکرت شاها جنایت می‌کند
آن عرض زنجیر و زندان می‌شود

Your servant, O King, commits a sin:
that cause becomes chains and prison.

بنده‌ات چون خدمت شایسته کرد
آن عرض نه خلعتی شد در نبرد

When your slave performed goodly service,
did not that action become a robe of honour in the battle?

این عرض با جوهر آن بیضه است و طیر
این از آن و آن از این زاید به سیر

This cause and effect is like the chicken and the egg:
this is produced by that and that by this, in succession."

گفت شاهنشه چنین گیر المراد
این عرضهای تو یك جوهر نزاد

The King said, "Take the meaning so:
have these actions of yours not produced any result?"

گفت مخفی داشته ست آن را خرد
تا بود غیب این جهان نیك و بد

"Wisdom," replied the slave, "has kept it concealed,
in order that this world of good and evil may be a mystery,

ز انکه گر پیدا شدی اشکال فکر
کافر و مومن نگفتی جز که ذکر

Because, if the forms of thought were to become manifest,
infidel and believer would speak nothing but praise.

پس عیان بودی نه غیب ای شاه این
نقش دین و کفر بودی بر جبین

Then, were this clearly seen, O King, not hidden,
and were the mark of religion or infidelity on the forehead,

کی درین عالم بت و بتگر بدی
چون کسی را زهره‌ی تسخر بدی

How would there be idol and idolater in this world?
How would any one have the stomach to mock?

پس قیامت بودی این دنیای ما
در قیامت کی کند جرم و خطا

Then this world of ours would be the Resurrection:
who commits sin and wrong at the Resurrection?"

گفت شه پوشید حق پاداش بد
لیك از عامه نه از خاصان خود

The King said, "God has veiled the retribution of evil,
but from the vulgar, not from His own elect.

گر به دامی افکنم من یك امیر
از امیران خفیه دارم نه از وزیر

If I entrap one Amir, I keep it hidden from the Amirs,
not from the Vizier.

حق به من بنمود پس پاداش کار
وز صورهای عملها صد هزار

God, then, has shown to me the retribution of work
and myriads of the forms of actions.

تو نشانی ده که من دانم تمام
ماه را بر من نمی‌پوشد غمام

Give a sign, for I know all:
the cloud does not veil the moon from me."

گفت پس از گفت من مقصود چیست
چون تو می‌دانی که آن چه بود چیست

The slave said, "Then what is the object of my speaking,
since you know what is that which has been?"

گفت شه حکمت در اظهار جهان
آن که دانسته برون آید عیان

The King said, "The wisdom in making the world manifest
that the known should come forth plainly.

آن چه می‌دانست تا پیدا نکرد
بر جهان ننهاد رنج طلق و درد

Until He made visible that which He knew,
He did not lay the pain of childbirth upon the world.

يك زمان بی‌کار نتوانی نشست
تا بدی یا نیکیی از تو نجست

You cannot sit inactive for one moment:
till some badness or goodness has issued from you.

این تقاضاهای کار از بهر آن
شد موکل تا شود سرت عیان

These demands for action were appointed in order
that your inward consciousness should come clearly into view.

پس کلابه‌ی تن کجا ساکن شود
چون سر رشته‌ی ضمیرش می‌کشد

How, then, should the reed, which is the body, become still,
when the thread's end, which is the mind, is pulling it?

تاسه‌ی تو شد نشان آن کشش
بر تو بی‌کاری بود چون جان کنش

The sign of that pulling is your anguish:
to be inactive is to you like the death-agony.

این جهان و آن جهان زاید ابد
هر سبب مادر اثر از وی ولد

This world and that world are for ever giving birth:
every cause is a mother, the effect is born a child.

چون اثر زایید آن هم شد سبب
تا بزاید او اثرهای عجب

When the effect was born, that too became a cause,
so that it might give birth to wondrous effects.

این سببها نسل بر نسل است ليك
دیده‌ای باید منور نیك نیك

These causes are generation on generation,
but it needs a very well illumined eye."

شاه با او در سخن اینجا رسید
یا بدید از وی نشانی یا ندید

The King, in conversation with him, arrived at this point,
that he saw from him a sign not apparent.

گر بدید آن شاه جویا دور نیست
ليك ما را ذکر آن دستور نیست

If that searching King saw, it is not strange;
but we are not permitted to mention it.

چون ز گرمابه بیامد آن غلام
سوی خویشش خواند آن شاه و همام

When that slave came from the warm bath,
that King and lofty personage called him to his presence,

گفت صحا لك نعیم دایم
بس لطیفی و ظریف و خوب رو

"*Health! Lasting happiness be yours*!'
You are very fine and elegant and good-looking.

ای دریغا گر نبودی در تو آن
که همی‌گوید برای تو فلان

Oh, alas! If there were not in you
that which so-and-so says about you?

شاد گشتی هر که رویت دیده‌یی
دیدنت ملك جهان ارزیدیی

Whoever beheld your face would become glad;
the sight of you would be worth the empire of the world."

گفت رمزی ز آن بگو ای پادشاه
کز برای من بگفت آن دین تباه

He said, "O King, utter some hint
of what that miscreant said about me."

گفت اول وصف دو روییت کرد
کاشکارا تو دوایی خفیه درد

The King said, "In the first place he described you as double-faced,
saying that you are ostensibly a remedy secretly a disease."

خبث یارش را چو از شه گوش کرد
در زمان دریای خشمش جوش کرد

When he heard from the King the malice of his companion,
at once the sea of his anger surged up.

کف بر آورد آن غلام و سرخ گشت
تا که موج هجو او از حد گذشت

That slave foamed and reddened,
so that the billows of his anger exceeded all bounds.

کاو ز اول دم که با من یار بود
همچو سگ در قحط بس گه خوار بود

He said, "From the first moment that he was associated with me,
he was a great eater of shit, like a dog in famine."

چون دمادم کرد هجوش چون جرس
دست بر لب زد شهنشاهش که بس

As he satirised him moment after moment, like a bell,
the King put his hand on his lips, saying, "Enough!"

گفت دانستم ترا از وی بدان
از تو جان گنده ست و از یارت دهان

He said, " I know you from him by that:
in you the spirit is foul, and in your companion the mouth.

پس نشین ای گنده جان از دور تو
تا امیر او باشد و مأمور تو

Therefore sit far off, O foul-spirited one,
that he may be the commander and you under his command."

در حدیث آمد که تسبیح از ریا
همچو سبزه‌ی گولخن دان ای کیا

It is in the Hadith: "Know, sir, that glorification from hypocrisy
is like the verdure on a garbage heap."

پس بدان که صورت خوب و نکو
با خصال بد نیرزد یك تسو

Know, then, that a fair and goodly form with bad qualities
is not worth a penny;

ور بود صورت حقیر و ناپذیر
چون بود خلقش نکو در پاش میر

And though the form is despicable and unpleasing,
when his disposition is good, die at his feet!

صورت ظاهر فنا گردد بدان
عالم معنی بماند جاودان

Know that the outward form passes away,
the world of reality remains for ever.

چند بازی عشق با نقش سبو
بگذر از نقش سبو رو آب جو

How long will you play at loving the shape of the jug?
Leave the shape of the jug; go, seek the water.

صورتش دیدی ز معنی غافلی
از صدف دری گزین گر عاقلی

You have seen its form, you are unaware of the meaning;
pick out from the shell a pearl, if you are wise.

این صدفهای قوالب در جهان
گر چه جمله زنده‌اند از بحر جان

These shells of bodies in the world,
though they all are living by the Sea of Soul

لیك اندر هر صدف نبود گهر
چشم بگشا در دل هر یك نگر

Yet there is not a pearl in every shell:
open your eyes and look into the heart of each one,

کان چه دارد وین چه دارد می‌گزین
ز انکه کمیاب است آن در ثمین

And pick out what that one has and what this,
because that costly pearl is seldom found.

گر به صورت می‌روی کوهی به شکل
در بزرگی هست صد چندان که لعل

If you go to the form, by external appearance
a mountain is a hundred times as much as a ruby in bigness;

هم به صورت دست و پا و پشم تو
هست صد چندان که نقش چشم تو

Also, in respect of form, your hands and feet and hair
are a hundred times as much as the contour of the eye;

ليك پوشيده نباشد بر تو اين
كز همه اعضا دو چشم آمد گزين

But this is not hidden from you,
that the two eyes are the choicest of all members.

از يك انديشه كه آيد در درون
صد جهان گردد به يك دم سر نگون

By one thought that comes into the mind
a hundred worlds are overturned in a single moment.

جسم سلطان گر به صورت يك بود
صد هزاران لشكرش در پی دود

If the body of the Sultan is, in form, one,
hundreds of thousands of soldiers run behind.

باز شكل و صورت شاه صفی
هست محكوم يكی فكر خفی

Again, the figure and form of the excellent King
are ruled by one invisible thought.

خلق بی‌پايان ز يك انديشه بين
گشته چون سيلی روانه بر زمين

Behold people without end who, moved by one thought,
have gone over the earth like a flood;

هست آن انديشه پيش خلق خرد
ليك چون سيلی جهان را خورد و برد

Small is that thought in the people's eyes,
but like a flood it swallowed and swept away the world.

پس چو می‌بينی كه از انديشه‌ای
قايم است اندر جهان هر پيشه‌ای

So, when you see that from a thought
every craft in the world subsists

خانه‌ها و قصرها و شهرها
كوهها و دشتها و نهرها

Houses and palaces and cities,
mountains, plains and rivers,

هم زمين و بحر و هم مهر و فلك
زنده از وی همچو كز دريا سمك

Earth and ocean as well as sun and sky,
are living from it as fishes from the sea

پس چرا از ابلهی پيش تو كور
تن سليمان است و انديشه چو مور

Then why in your foolishness, O blind one,
does the body seem to you a Solomon, and thought as an ant?

می‌نمايد پيش چشمت كه بزرگ
هست انديشه چو موش و كوه گرگ

To your eye the mountain appears great:
thought is like a mouse, and the mountain a wolf.

عالم اندر چشم تو هول و عظيم
ز ابر و رعد و چرخ داری لرز و بيم

The world in your eyes is awful and sublime:
you tremble and are frightened at the clouds and the thunder and the sky,

وز جهان فكرتی ای كم ز خر
ايمن و غافل چو سنگ بی‌خبر

While in regard to the world of thought, O less than the ass,
you are secure and indifferent as a witless stone,

ز انكه نقشی وز خرد بی‌بهره‌ای
آدمی خو نيستی خر كره‌ای

Because you are a shape and have no portion of intelligence;
you are not of human nature, you are an ass's colt.

سايه را تو شخص می‌بينی ز جهل
شخص از آن شد نزد تو بازی و سهل

From ignorance you deem the shadow to be the kernel:
hence to you the essence has become a plaything and of slight account.

باش تا روزی كه آن فكر و خيال
بر گشايد بی‌حجابی پر و بال

Wait till the Day when that thought and imagining
unfolds its wings and pinions without any veil.

كوهها بينی شده چون پشم نرم
نيست گشته اين زمين سرد و گرم

You will see that the mountains have become soft like wool,
this Earth of hot and cold have become nothing;

نه سما بينی نه اختر نه وجود
جز خدای واحد حی ودود

You will see neither the sky, the stars nor existence
only God, *the One, the Living, the Loving.*

يك فسانه راست آمد يا دروغ
تا دهد مر راستيها را فروغ

Here is a tale, true or false,
to illustrate truths.

حسد كردن حشم بر غلام خاص

How the retainers envied the favourite slave.

پادشاهی بنده‌ای را از كرم
بر گزيده بود بر جمله حشم

A King had, of his grace,
preferred a certain slave above all his retinue.

جامگی او وظيفه‌ی چل امير
ده يك قدرش نديدی صد وزير

His allowance was the stipend of forty Amirs;
a hundred Viziers would not see a tenth of its amount.

از كمال طالع و اقبال و بخت
او ايازی بود و شه محمود وقت

Through the perfection of natal star and prosperity and fortune
he was an Ayaz, while the King was the Mahmud of the time.

روح او با روح شه در اصل خويش
پيش از اين تن بوده هم پيوند و خويش

His spirit in its origin, before this body,
was near-related and akin to the King's spirit.

كار آن دارد كه پيش از تن بده ست
بگذر از اينها كه نو حادث شده ست

That matters which has existed before the body;
leave these things which have newly sprung into being.

كار عارف راست كاو نه احول است
چشم او بر كشتهای اول است

That which matters belongs to the knower, for he is not squinting:
his eye is upon the things first sown.

آن چه گندم كاشتندش و آن چه جو
چشم او آن جاست روز و شب گرو

What was sown as wheat or as barley—
day and night his eye is fastened on that place.

آنچ آبست است شب جز آن نزاد
حيله‌ها و مكرها باد است باد

Night gave birth to nothing but what she was pregnant with:
designs and plots are wind, wind.

كی كند دل خوش به حيلتهای گش
آن كه بيند حيله‌ی حق بر سرش

How should he please his heart with fair designs
who sees the design of God over them?

او درون دام دامی می‌نهد
جان تو نه اين جهد نه آن جهد

He is laying a snare within the snare:
by your life, neither this will escape nor will that.

گر برويد ور بريزد صد گياه
عاقبت بر رويد آن كشته‌ی اله

Though a hundred herbs grow and fade,
there will grow up at last that which God has sown.

كشت نو كاريد بر كشت نخست
اين دوم فانی است و آن اول درست

He sowed new seed over the first seed;
this second is passing away, and the first is sound.

تخم اول كامل و بگزيده است
تخم ثانی فاسد و پوسيده است

The first seed is perfect and choice;
the second seed is corrupt and rotten.

افكن اين تدبير خود را پيش دوست
گر چه تدبيرت هم از تدبير اوست

Cast away this contrivance of yours before the Beloved—
though your contrivance indeed is of His contriving.

کار آن دارد که حق افراشته ست
آخر آن روید که اول کاشته ست

That which God has raised has use:
what He has at first sown at last grows.

هر چه کاری از برای او بکار
چون اسیر دوستی ای دوستدار

Whatever you sow, sow for His sake,
inasmuch as you are the Beloved's captive, O lover.

گرد نفس دزد و کار او مپیچ
هر چه آن نه کار حق هیچ است هیچ

Do not hang about the thievish fleshly soul and its work:
whatsoever is not God's work is nothing, nothing.

پیش از آن که روز دین پیدا شود
نزد مالك دزد شب رسوا شود

Before the Day of Resurrection shall appear
and the thief be shamed before Him whose is the Kingdom,

1065 رخت دزدیده به تدبیر و فنش
مانده روز داوری بر گردنش

With the goods stolen by his contrivance and craft
remaining on his neck at the Day of Judgment.

صد هزاران عقل با هم بر جهند
تا به غیر دام او دامی نهند

Hundreds of thousands of minds may jump together
to lay a snare other than His snare;

دام خود را سختتر یابند و بس
کی نماید قوتی با باد خس

They only find their snare more grievous,
how can straws show any power against the wind?

گر تو گویی فایدهی هستی چه بود
در سؤالت فایده هست ای عنود

If you say, "What was the profit of being?",
There is profit in your question, O stubborn one

گر ندارد این سؤالت فایده
چه شنویم این را عبث بیعایده

If this question of yours has no profit,
why should we listen to it in vain and fruitlessly?

1070 ور سؤالت را بسی فاییدههاست
پس جهان بیفایده آخر چراست

And if there are many profits in your question,
then why, pray, is the world unprofitable?

ور جهان از یك جهت بیفایده ست
از جهتهای دگر پر عایده ست

And, if from one standpoint the world is unprofitable,
from other standpoints it is advantageous.

فایدهی تو گر مرا فاییده نیست
مر ترا چون فایده ست از وی مه ایست

If your profit is no profit to me, since it is a profit to you,
do not withdraw from it."

حسن یوسف عالمی را فایده
گر چه بر اخوان عبث بد زایده

The beauty of Joseph profited a world,
though to his brethren it was vain and superfluous.

لحن داودی چنان محبوب بود
لیك بر محروم بانگ چوب بود

The melodies of David were so dear,
but to the banished they were the noise of wood.

1075 آب نیل از آب حیوان بد فزون
لیك بر محروم و منكر بود خون

The water of the Nile was superior to the Water of Life,
but to the shunned and unbelieving it was blood.

هست بر مومن شهیدی زندگی
بر منافق مردن است و ژندگی

To the true believer martyrdom is life;
to the hypocrite it is death and corruption.

چیست در عالم بگو یك نعمتی
که نه محرومند از وی امتی

Tell, what single blessing is there in the world,
from which some group of people is not excluded?

گاو و خر را فایده چه در شکر
هست هر جان را یکی قوتی دگر

What profits have the ox and the ass in sugar?
Every soul has a different food;

لیك گر آن قوت بر وی عارضی است
پس نصیحت کردن او را رایضی است

But if that food is accidental to it
then admonition is the correction for it.

چون کسی کاو از مرض گل داشت دوست
گر چه پندارد که آن خود قوت اوست

As one who from disease has become fond of clay—
though he may suppose that that is indeed his food,

قوت اصلی را فرامش کرده است
روی در قوت مرض آورده است

He has forgotten his original food
and has taken himself to eating the food of disease.

نوش را بگذاشته سم خورده است
قوتِ علّت را چو چربش کرده است

Having given up honey, he has eaten poison;
he has made the food of disease as fat.

قوت اصلی بشر نور خداست
قوت حیوانی مر او را ناسزاست

Mankind's main food is the Light of God:
animal food is improper for him;

لیك از علت در این افتاد دل
که خورد او روز و شب زین آب و گل

But, in consequence of disease, his mind has fallen into this ,
that day and night he should eat of this water and clay.

روی زرد و پای سست و دل سبك
کو غذای و السما ذات الحبك

Pale-faced, weak-footed, faint-hearted—
where is the food of by *Heaven which hath tracks*?

آن غذای خاصگان دولت است
خوردن آن بی‌گلو و آلت است

That is the food of the chosen ones of the sovereignty;
the eating of which is without throat or instrument.

شد غذای آفتاب از نور عرش
مر حسود و دیو را از دود فرش

The food of the sun is from the light of the Throne;
the jealous and devilish is from the smoke of the carpet.

در شهیدان یُرْزَقُونَ فرمود حق
آن غذا را نه دهان بد نه طبق

God said concerning the martyrs, *they are receiving sustenance*.
For that food there was neither mouth nor dish.

دل ز هر یاری غذایی می‌خورد
دل ز هر علمی صفایی می‌برد

The heart is eating a food from every single companion;
the heart is getting an excellence from every single knowledge.

صورت هر آدمی چون کاسه‌ای است
چشم از معنی او حساسه‌ای است

Every human being's form is like a cup;
the eye is aware of his reality.

از لقای هر کسی چیزی خوری
و ز قران هر قرین چیزی بری

You eat something from meeting with any one,
and you carry away something from conjunction with any associate.

چون ستاره با ستاره شد قرین
لایق هر دو اثر زاید یقین

When planet comes into conjunction with planet,
the effect appropriate to them both is assuredly produced,

چون قران مرد و زن زاید بشر
وز قران سنگ و آهن شد شرر

As the conjunction of man and woman brings to birth the human being,
and sparks arise from the conjunction of stone and iron;

و ز قران خاك با بارانها
میوه‌ها و سبزه و ریحانها

And from the conjunction of earth with rains
fruits and greenery and sweet herbs;

و ز قران سبزه‌ها با آدمی
دل خوشی و بی‌غمی و خرمی

And from the conjunction of green things with man
joy of heart and carelessness and happiness;

وز قران خرمی با جان ما
می‌بزاید خوبی و احسان ما

And from the conjunction of happiness with our souls
are born our goodness and beneficence.

قابل خوردن شود اجسام ما
چون بر آید از تفرج کام ما

Our bodies become capable of eating and drinking
when our desire for recreation is satisfied.

سرخ رویی از قران خون بود
خون ز خورشید خوش گلگون بود

Redness of countenance is from the conjunction of blood;
blood is from the beautiful rose-coloured sun.

بهترین رنگها سرخی بود
و آن ز خورشید است و از وی میرسد

Redness is the best of colours,
and that is of the sun and is arriving from it.

هر زمینی کان قرین شد با زحل
شوره گشت و کشت را نبود محل

Every land that has been conjoined with Saturn
has become sour and is not the place for sowing.

قوت اندر فعل آید ز اتفاق
چون قران دیو با اهل نفاق

Through concurrence power comes into action,
as the conjunction of the Devil with hypocrites.

این معانی راست از چرخ نهم
بیهمه طاق و طرم طاق و طرم

These spiritual truths without any pomp and grandeur
have pomp and grandeur from the Ninth Heaven.

خلق را طاق و طرم عاریت است
امر را طاق و طرم ماهیت است

The pomp and grandeur belonging to creation is a borrowed thing;
the pomp and grandeur belonging to the Command is an essential thing

از پی طاق و طرم خواری کشند
بر امید عز در خواری خوشند

For the sake of pomp and grandeur they endure abasement;
in the hope of glory they are happy in abasement.

بر امید عز ده روزهی خدوك
گردن خود کردهاند از غم چو دوك

In the hope of a ten days glory of annoyance,
they have made their necks, from anxiety, as a spindle.

چون نمیآیند اینجا که منم
کاندر این عز آفتاب روشنم

How do not they come to this place where I am?—
for in this glory I am the shining Sun.

مشرق خورشید برج قیرگون
آفتاب ما ز مشرقها برون

The rising-place of the sun is the pitch-coloured tower,
this Sun is beyond rising places.

مشرق او نسبت ذرات او
نه بر آمد نه فرو شد ذات او

His “rising-place” in relation to His specks:
His essence neither rose nor set.

ما که واپس ماند ذرات ویایم
در دو عالم آفتابی بیفیایم

We who are the leftover by His particles
are in both worlds a sun without shadow.

باز گرد شمس میگردم عجب
هم ز فر شمس باشد این سبب

Still, I am revolving round the Sun—it is wonderful;
the cause of this is the majesty of the Sun.

شمس باشد بر سببها مطلع
هم از او حبل سببها منقطع

The Sun is acquainted with causes;
at the same time the cord of causes is severed from Him.

صد هزاران بار ببریدم امید
از که از شمس این شما باور کنید

Hundreds of thousands of times have I cut off hope—of whom?
Of the Sun? Do you believe this?

تو مرا باور مکن کز آفتاب
صبر دارم من و یا ماهی ز آب

Do not believe of me that I can endure to be without the Sun,
or the fish to be without water;

ور شوم نومید نومیدی من
عین صنع آفتاب است ای حسن

And if I become despairing,
my despair is the objective manifestation of the Sun’s work, O goodly.

عین صنع از نفس صانع چون برد
هیچ هست از غیر هستی چون چرد

How should the objective manifestation of the work be cut off from the very self of the Worker? How should any object of being pasture on aught but Being?

جمله هستیها از این روضه چرند
گر براق و تازیان ور خود خرند

All beings pasture on this Meadow,
whether they be Buraq or Arab horses or even asses;

و انکه گردشها از آن دریا ندید
هر دم آرد رو به صحرایی جدید

And he that has not regarded occurrences as from that Sea,
at every instant turns his face towards a new point of orientation.

او ز بحر عذب آب شور خورد
تا که آب شور او را کور کرد

He has drunk salt water from the sweet Sea,
so that the salt water has made him blind.

بحر می‌گوید به دست راست خور
ز آب من ای کور تا یابی بصر

The Sea is saying, "Drink of my water with the right hand,
O blind one, that you may gain sight."

هست دست راست اینجا ظن راست
کاو بداند نیك و بد را کز کجاست

Here "the right hand" is right opinion,
which knows concerning good and evil where they are.

نیزه گردانی است ای نیزه که تو
راست می‌گردی گهی گاهی دو تو

O lance, there is a Lancer',
so that sometimes you become straight, sometimes double.

ما ز عشق شمس دین بی‌ناخنیم
ور نه ما آن کور را بینا کنیم

Through love of Shams-i Din I am without claws;
else would not I make this blind one see?

هان ضیاء الحق حسام الدین تو زود
داروش کن کوری چشم حسود

Listen, O Light of the Truth, Husamu'ddin,
speedily heal him, to the confusion of the eye of the jealous;

توتیای کبریای تیز فعل
داروی ظلمت کش استیز فعل

The quick-acting polishing powder of majesty,
the darkness-killing remedy of the recalcitrant,

آن که گر بر چشم اعمی بر زند
ظلمت صد ساله را زو بر کند

Which, if it strikes on the eye of the blind man,
it will dispel from him a hundred years' darkness.

جمله کوران را دوا کن جز حسود
کز حسودی بر تو می‌آرد جحود

Heal all the blind ones except the jealous man
who from jealousy is bringing denial against you.

مر حسودت را اگر چه آن منم
جان مده تا همچنین جان می‌کنم

To your envier, though it be I, do not give life,
so that I may be suffering the agony of death even as he is.

آن که او باشد حسود آفتاب
و انکه می‌رنجد ز بود آفتاب

The one that is jealous of the Sun
and the one that is fretting at the existence of the Sun.

اینت درد بی‌دوا کاو راست آه
اینت افتاده ابد در قعر چاه

Look, this is the incurable disease which he has, alas;
look, this is one fallen for ever to the bottom of the pit.

نفی خورشید ازل بایست او
کی بر آید این مراد او بگو

What he wants is the extinction of the Sun of eternity.
Tell, how should this desire of his come to pass?

باز آن باشد که باز آید به شاه
باز کور است آن که شد گم کرده راه

The falcon is he that comes back to the King;
he that has lost the way is the blind falcon.

راه را گم کرد و در ویران فتاد
باز در ویران بر جغدان فتاد

It lost the way and fell into ruin;
then in ruin it fell in with owls.

او همه نور است از نور رضا
لیك كورش كرد سرهنگ قضا

It is wholly light from the Light of approval,
but the general of consequence, blinded it.

خاك در چشمش زد و از راه برد
در میان جغد و ویرانش سپرد

He threw dust in its eyes and took it away from the road;
he left it amidst owls and the ruins.

بر سری جغدانش بر سر می‌زنند
پر و بال نازنینش می‌کنند

To crown all, the owls attack it
and tear its lovely wing-feathers and plumes.

ولوله افتاد در جغدان که ها
باز آمد تا بگیرد جای ما

A clamour arose amongst the owls—
"Ha! The falcon has come to seize our dwelling-place."

چون سگان کوی پر خشم و مهیب
اندر افتادند در دلق غریب

As the street-dogs, wrathful and terrifying,
have fallen upon the frock of a stranger.

باز گوید من چه در خوردم به جغد
صد چنین ویران فدا کردم به جغد

"How am I fit," says the falcon, "for owls?
I give up to the owls a hundred ruins like this.

من نخواهم بود اینجا می‌روم
سوی شاهنشاه راجع می‌شوم

I do not wish to stay here, I am going,
I will return to the King of kings.

خویشتن مکشید ای جغدان که من
نه مقیمم می‌روم سوی وطن

Do not kill yourselves, O owls, for I am not settling:
I am going home.

این خراب آباد در چشم شماست
ور نه ما را ساعد شه باز جاست

This ruin is a thriving abode in your eyes; for me, however,
the King's fore-arm is the place whither one returns."

جغد گفتا باز حیلت می‌کند
تا ز خان و مان شما را بر کند

The owl said, "The falcon is plotting
to uproot you from house and home.

خانه‌های ما بگیرد او به مکر
بر کند ما را به سالوسی ز وکر

He will seize our houses by cunning;
he will tear us out of our nests by hypocrisy.

می‌نماید سیری این حیلت پرست
و الله از جمله‌ی حریصان بدتر است

This devotee of guile pretends to be perfectly satisfied;
by God, he is worse than all the greedy together.

او خورد از حرص طین را همچو دبس
دنبه مسپارید ای یاران به خرس

From greediness he eats clay as date-syrup:
O friends, do not entrust the sheep's tail to the bear.

لاف از شه می‌زند وز دست شاه
تا برد او ما سلیمان را ز راه

He is boasting of the King and the King's hand,
in order that he may lead us astray, simple-minded as we are.

خود چه جنس شاه باشد مرغکی
مشنوش گر عقل داری اندکی

How, indeed, should a petty bird be the congener of the King?
Do not listen to him, if you have a little understanding.

جنس شاه است او و یا جنس وزیر
هیچ باشد لایق لوزینه سیر

Is he the King's or the Vizier's congener?
Is garlic at all suitable to baklava?

آن چه می‌گوید ز مکر و فعل و فن
هست سلطان با حشم جویای من

His saying, from deceit and feint and artifice,
'The King with his retinue is searching after me,'

اینت مالیخولیای ناپذیر
اینت لاف خام و دام گول گیر

Here's an unacceptable melancholic idea for you,
here's a vain boast and a snare to catch blockheads!

هر که این باور کند از ابلهی است
مرغك لاغر چه در خورد شهی است

Any one who believes this—it is because of foolishness:
how is a slender little bird fit for royalty?

کمترین جغد ار زند بر مغز او
مر و را یاری‌گری از شاه کو

If the smallest owl should strike at his brain,
where is assistance for him from the King?”

گفت باز ار یك پر من بشکند
بیخ جغدستان شهنشه بر کند

The falcon said, “If a single feather of mine be broken,
the King of kings will uproot the owlery.

جغد چه بود خود اگر بازی مرا
دل برنجاند کند با من جفا

What is an owl?
Even if a falcon vex my heart and maltreat me,

شه کند توده به هر شیب و فراز
صد هزاران خرمن از سرهای باز

The King will heap up in every lowland and highland
hundreds of thousands of stacks of falcons’ heads.

پاسبان من عنایات وی است
هر کجا که من روم شه در پی است

His favour keeps watch over me;
wherever I go, the King is behind.

در دل سلطان خیال من مقیم
بی‌خیال من دل سلطان سقیم

My imagination is abiding in the King’s heart:
sick the King’s heart without my imagination.

چون بپراند مرا شه در روش
می‌پرم بر اوج دل چون پرتوش

When the King bids me fly in His Way
I fly up to the heart’s zenith, like His beams.

همچو ماه و آفتابی می‌پرم
پرده‌های آسمانها می‌درم

I fly as a moon and sun;
I tear the curtains of the skies.

روشنی عقلها از فکرتم
انفطار آسمان از فطرتم

The light of intellects is from my thought;
the bursting forth of heaven is from my original nature.

بازم و حیران شود در من هما
جغد که بود تا بداند سر ما

I am a falcon, and the phoenix becomes lost in amazement at me:
who is an owl, that it should know my secret?

شه برای من ز زندان یاد کرد
صد هزاران بسته را آزاد کرد

For my sake the King conceived of the prison,
and set free hundreds of thousands of those in bondage.

یك دمم با جغدها دمساز کرد
از دم من جغدها را باز کرد

He made me familiar with the owls for a moment,
and by means of my breath he made the owls falcons.

ای خنك جغدی که در پرواز من
فهم کرد از نیك بختی راز من

Oh, happy the owl that in my flight
had the good fortune to apprehend my mystery.

در من آویزید تا نازان شوید
گر چه جغدانید شهبازان شوید

Cling to me, that you may become exultant,
you may become royal falcons, although you are owls.

آن که باشد با چنان شاهی حبیب
هر کجا افتد چرا باشد غریب

He that is dear to such a King—
wherever he lands, why should he be a stranger?

هر که باشد شاه دردش را دوا
گر چو نی نالد نباشد بی‌نوا

Any one for whose pain the King is the remedy—
though he wail like the Ney, he is not without plenty.

مالك ملکم نیم من طبل خوار
طبل بازم می‌زند شه از کنار

I am the owner of the kingdom, I am not a sycophant:
the King is beating the falcon-drum for me from the shore.

طبل باز من ندای ارجعي
حق گواه من به رغم مدعی

My falcon-drum is the call, ‘*Return*!’
God is my witness in despite adversary.

من نیم جنس شهنشه دور از او
لیك دارم در تجلی نور از او

I am not a congener of the King of kings—far be it from Him!—
but I have light from Him in self-manifestation.

نیست جنسیت ز روی شکل و ذات
آب جنس خاك آمد در نبات

Homogeneity is not in respect of form and essence:
water becomes homogeneous with earth in the plant.

باد جنس آتش آمد در قوام
طبع را جنس آمده ست آخر مدام

Wind (air) becomes homogeneous with fire in consistency;
wine at last becomes homogeneous with the constitution

جنس ما چون نیست جنس شاه ما
مای ما شد بهر مای او فنا

Since my *genus* is not the *genus* of my King,
my ego has passed away for the sake of His ego.

چون فنا شد مای ما او ماند فرد
پیش پای اسب او گردم چو گرد

Inasmuch as my ego passed away, He remained alone:
I roll at the feet of His horse, like dust.

خاك شد جان و نشانیهای او
هست بر خاکش نشان پای او

The soul became dust, and the signs of it
are the mark of His feet on its dust.

خاك پایش شو برای این نشان
تا شوی تاج سر گردن کشان

Become dust at His feet for the sake of this mark,
in order that you may become the crown on the head of the lofty.

تا که نفریبد شما را شکل من
نقل من نوشید پیش از نقل من

Let not my form beguile you:
partake of my dessert before my departure.”

ای بسا کس را که صورت راه زد
قصد صورت کرد و بر الله زد

Oh, many a one whom the cause waylaid:
he aimed at the cause and struck at God.

آخر این جان با بدن پیوسته است
هیچ این جان با بدن مانند هست

After all, this soul is joined to the body,
has this soul any likeness to the body?

تاب نور چشم با پیه است جفت
نور دل در قطره‌ی خونی نهفت

The sparkle of the eye’s light is paired with the fat;
the light of the heart is hidden in a drop of blood;

شادی اندر گرده و غم در جگر
عقل چون شمعی درون مغز سر

Joy in the kidneys, grief in the liver;
intellect, as a candle, inside the brain in the head.

این تعلقها نه بی‌کیف است و چون
عقلها در دانش چونی زبون

These connections are not without a how and a why,
as regards knowledge of the why minds are impotent.

جان کل با جان جزو آسیب کرد
جان از او دری ستد در جیب کرد

The Universal Soul came into contact with the partial soul,
and soul received from it a pearl and put it into its bosom.

همچو مریم جان از آن آسیب جیب
حامله شد از مسیح دل فریب

Through that touch on its bosom the soul became pregnant,
like Mary, with a heart-beguiling Messiah,

آن مسیحی نه که بر خشك و تر است
آن مسیحی کز مساحت برتر است

Not the Messiah who is on land and water,
the Messiah who is beyond measuring.

پس ز جان جان چو حامل گشت جان
از چنین جانی شود حامل جهان

So when the soul has been impregnated by the Soul of soul,
by such a soul the world is impregnated.

پس جهان زاید جهان دیگری
این حشر را وا نماید محشری

Then the world gives birth to another world,
and displays to this congregated people a place of congregation.

تا قیامت گر بگویم بشمرم
من ز شرح این قیامت قاصرم

Though I should speak and recount till the Resurrection,
I lack the power to describe this resurrection.

این سخنها خود به معنی یا ربی است
حرفها دام دم شیرین لبی است

These sayings, indeed, are really an "O Lord";
the words are the lure for the breath of a sweet-lipped One.

چون کند تقصیر پس چون تن زند
چون که لبیکش به یا رب می‌رسد

How, then, should he fail? How should he be silent, inasmuch as
"Here am I" is coming in response to his "O Lord"?

هست لبیکی که نتوانی شنید
لیك سر تا پای بتوانی چشید

It is a "*Here am I*" that you cannot hear,
but can taste from head to foot.

کلوخ انداختن تشنه از سر دیوار در جوی آب

How the thirsty man threw bricks from the top of the wall into the stream of water.

بر لب جو بود دیواری بلند
بر سر دیوار تشنه‌ی دردمند

On the bank of the stream there was a high wall,
and on the top of the wall a sorrowful thirsty man.

مانعش از آب آن دیوار بود
از پی آب او چو ماهی زار بود

The wall hindered him from the water;
he was in distress for the water, like a fish.

ناگهان انداخت او خشتی در آب
بانگ آب آمد به گوشش چون خطاب

Suddenly he threw a brick into the water:
the noise of the water came to his ear like spoken words,

چون خطاب یار شیرین لذیذ
مست کرد آن بانگ آبش چون نبیذ

Like words spoken by a sweet and delicious friend:
the noise of the water made him drunken as wine.

از صفای بانگ آب آن ممتحن
گشت خشت انداز ز آن جا خشت‌کن

From the pleasure of the noise of the water, that sorely tried man
began to hurl and tear off bricks from that place.

آب می‌زد بانگ یعنی هی ترا
فایده چه زین زدن خشتی مرا

The water was making a calling, that is to say,
"Hey, what is the advantage to you of this hurling a brick at me?"

تشنه گفت آبا مرا دو فایده است
من از این صنعت ندارم هیچ دست

The thirsty man said, " O water, I have two advantages:
I will in no way refrain from this work.

فایده‌ی اول سماع بانگ آب
کاو بود مر تشنگان را چون رباب

The first advantage is hearing the call of the water,
which to thirsty men is as a rebeck.

بانگ او چون بانگ اسرافیل شد
مرده را زین زندگی تحویل شد

The noise thereof has become like the noise of Israfil:
by this life has been transferred to one dead;

یا چو بانگ رعد ایام بهار
باغ می‌یابد از او چندین نگار

Or like the noise of thunder in days of spring—
from it the garden obtains so many ornaments;

یا چو بر درویش ایام زکات
یا چو بر محبوس پیغام نجات

Or like the days of alms to a poor man,
or like the message of deliverance to a prisoner.

چون دم رحمان بود کان از یمن
می‌رسد سوی محمد بی‌دهن

It is like the breath of the Merciful which, without mouth,
comes to Mohammed from Yemen;

یا چو بوی احمد مرسل بود
کان به عاصی در شفاعت می‌رسد

Or it is like the scent of Ahmad, the Apostle,
which in intercession comes to the sinner;

یا چو بوی یوسف خوب لطیف
می‌زند بر جان یعقوب نحیف

Or like the scent of beauteous, graceful Joseph,
strikes upon the soul of lean Jacob.

فایده‌ی دیگر که هر خشتی کز این
بر کنم آیم سوی ماء معین

The other advantage is that, every brick I tear off this,
I come to *running water*,

کز کمی خشت دیوار بلند
پست‌تر گردد به هر دفعه که کند

Since by removal of the bricks
the high wall becomes lower every time that one is removed.

پستی دیوار قربی می‌شود
فصل او درمان وصلی می‌بود

The lowering of the wall becomes a means of access;
separation from it is the remedy bringing about a union."

سجده آمد کندن خشت لزب
موجب قربی که وَ اسْجُدْ وَ اقترب

The tearing away of the *adhesive* bricks is prostration;
the cause of nearness, for, '*And prostrate thyself and draw near.*

تا که این دیوار عالی گردن است
مانع این سر فرود آوردن است

So long as this wall is stiff-necked,
it is an obstacle to this bowing of the head.

سجده نتوان کرد بر آب حیات
تا نیابم زین تن خاکی نجات

It is impossible to perform the prostration on the Water of Life,
until I gain deliverance from this earthly body.

بر سر دیوار هر کاو تشنه‌تر
زودتر بر می‌کند خشت و مدر

The thirstier any one on the top of the wall is,
the more quickly he tears off the bricks and turfs.

هر که عاشق تر بود بر بانگ آب
او کلوخ زفت تر کند از حجاب

The more any one is in love with the noise of the water,
the bigger clods he tears away from the barrier.

او ز بانگ آب پر می تا عنق
نشنود بیگانه جز بانگ بلق

He, at the call of the water, is filled with wine up to the *neck*,
the stranger hears nothing but the sound of the splash.

ای خنك آن را که او ایام پیش
مغتنم دارد گزارد وام خویش

Oh, blest is he that deems his early days
an opportunity to be seized, and pays his debt

اندر آن ایام کش قدرت بود
صحت و زور دل و قوت بود

In the days when he has the power,
he has health and strength of heart and vigour,

و آن جوانی همچو باغ سبز و تر
می‌رساند بی‌دریغی بار و بر

And that season of youth, like a garden green and fresh,
is bringing produce and fruit without any stint;

چشمه‌های قوت و شهوت روان
سبز می‌گردد زمین تن بدان

The fountains of strength and lust flowing,
thereby the soil of the body is made verdant;

خانه‌ی معمور و سقفش بس بلند
معتدل ارکان و بی‌تخلیط و بند

a well-kept house, with its roof very lofty,
its sides symmetrical, without buttressing and clamps

پیش از آن که ایام پیری در رسد
گردنت بندد به حَبْلٌ مِنْ مسد

Before the days of old arrive
and bind your neck *with a halter of palm-fibres;*

خاك شوره گردد و ریزان و سست
هرگز از شوره نبات خوش نرست

The soil becomes nitrous, crumbling, and poor —
never did good herbage grow from nitrous soil;

آب زور و آب شهوت منقطع
او ز خویش و دیگران نامنتفع

The water of strength and the water of lust cut off,
and he has no profit from himself or others:

ابروان چون پالدم زیر آمده
چشم را نم آمده تاری شده

The eyebrows fallen down like a crupper-strap;
the eyes grown moist and dim;

از تشنج رو چو پشت سوسمار
رفته نطق و طعم و دندانها ز کار

The face, from wrinkling, like the back of a lizard;
speech and taste and teeth gone out of use;

روز بی‌گه لاشه لنگ و ره دراز
کارگه ویران عمل رفته ز ساز

The day late, the ass lame, and the way long;
the shop ruined and the business in disorder;

بیخهای خوی بد محکم شده
قوت بر کندن آن کم شده

The roots of bad habit firmly set,
and the power to tear them up decreased.

فرمودن والی آن مرد را که این خار بن را که نشانده‌ای بر سر راه بر کن

How the Governor commanded a certain man, saying, "Root up the thorn bush which you have planted on the road."

همچو آن شخص درشت خوش سخن
در میان ره نشاند او خار بن

As that callous fair-spoken person
planted a thorn bush in the middle of the road

ره گذریانش ملامت‌گر شدند
بس بگفتندش بکن این را نکند

The wayfarers reproached him and often told him to dig it up:
he did not dig it up.

هر دمی آن خار بن افزون شدی
پای خلق از زخم آن پر خون شدی

Every moment the thorn bush was growing bigger:
the people's feet were streaming with blood from its pricks.

جامه‌های خلق بدریدی ز خار
پای درویشان بخستی زار زار

The people's clothes were being torn by the thorns:
the feet of the poor were being wounded pitiably.

چون به جد حاکم بدو گفت این بکن
گفت آری بر کنم روزیش من

When the Governor said to him with earnestness,
"Dig this up," he replied, "Yes, I will dig it up some day"

مدتی فردا و فردا وعده داد
شد درخت خار او محکم نهاد

For a long while he promised to-morrow and tomorrow;
his thorn bush became robust in constitution.

گفت روزی حاکمش ای وعده کژ
پیش آ در کار ما واپس مغژ

One day the Governor said to him,
"O false promiser, go forward with my affair, do not creep back."

گفت الایام یا عم بیننا
گفت عجل لا تماطل دیننا

He replied, "*O uncle, the days are between us.*"
"*Make haste*," said he, "*do not put off payment of my debt.*"

تو که می‌گویی که فردا این بدان
که به هر روزی که می‌آید زمان

You who say "To-morrow," be aware of this,
that with every day that time is coming,

آن درخت بد جوان‌تر می‌شود
وین کننده پیر و مضطر می‌شود

That evil tree is growing younger,
while this digger is waxing old and sorely distressed.

خار بن در قوت و برخاستن
خار کن در پیری و در کاستن

The thornbush in strength and ascent;
its digger in aging and decline

خار بن هر روز و هر دم سبز و تر
خار کن هر روز زار و خشکتر

The thornbush every day and every moment is green and fresh;
its digger is every day more sickly and withered.

او جوانتر می‌شود تو پیرتر
زود باش و روزگار خود مبر

It is growing younger, you older:
be quick and do not waste your time!

خار بن دان هر یکی خوی بدت
بارها در پای خار آخر زدت

Know that every single bad habit of yours is a thornbush:
many a time, after all, have its thorns pierced your foot.

بارها از خوی خود خسته شدی
حس نداری سخت بی‌حس آمدی

Many a time have you been wounded by your own habits—
you have no sense, you are very senseless.

گر ز خسته گشتن دیگر کسان
که ز خلق زشت تو هست آن رسان

If to the wounding of other persons,
which comes to pass from your evil nature,

غافلی باری ز زخم خود نه‌ای
تو عذاب خویش و هر بیگانه‌ای

You are indifferent, at any rate you are not to your own wounds:
you are the torment of yourself and of every stranger.

یا تبر برگیر و مردانه بزن
تو علی‌وار این در خیبر بکن

Either take up the axe and strike like a man—
like 'Ali, destroy this gate of Khaybar

یا به گلبن وصل کن این خار را
وصل کن با نار نور یار را

Or unite these thorns with the rosebush:
unite the light of the friend with the fire,

تا که نور او کُشد نار ترا
وصل او گلشن کند خار تو را

In order that his light may extinguish your fire,
union with him may make your thorns roses.

تو مثال دوزخی او مومن است
کشتن آتش به مومن ممکن است

You are like Hell, he is a true believer:
the extinction of the fire by means of a true believer is possible.

مصطفی فرمود از گفت جحیم
کاو به مومن لابه گر گردد ز بیم

Mustafa said concerning the speech of Hell,
that on account of fear it begins humbly to entreat the true believer,

گویدش بگذر ز من ای شاه زود
هین که نورت سوز نارم را ربود

And says to him, "Pass quickly away from me, O king:
hark, for thy light has taken away the burning of my fire."

پس هلاك نار نور مومن است
ز انکه بی‌ضد دفع ضد لا یمکن است

Therefore the true believer's light is the death of the fire,
because without an opposite the removal of the opposite is impossible.

نار ضد نور باشد روز عدل
کان ز قهر انگیخته شد این ز فضل

On the Day of Justice the fire will be the opponent of the light,
since the former was aroused by wrath, the latter by grace.

گر همی‌خواهی تو دفع شر نار
آب رحمت بر دل آتش گمار

If you are wishing to remove the evil of the fire,
direct the water of mercy against the heart of the fire.

چشمه‌ی آن آب رحمت مومن است
آب حیوان روح پاك محسن است

The true believer is the fountain of that water of mercy:
the pure spirit of the well-doer is the Water of Life.

بس گریزان است نفس تو از او
ز انکه تو از آتشی او آب جو

Therefore your nafs is fleeing from him,
because you are of fire, he the water of the stream.

ز آب آتش ز آن گریزان می‌شود
کاتشش از آب ویران می‌شود

Fire becomes fleeing from water
for the reason that its fire is ruined by water.

حس و فکر تو همه از آتش است
حس شیخ و فکر او نور خوش است

Your sense and thought are wholly of the fire;
the sense of the Shaykh and his thought are the beauteous Light.

آب نور او چو برآتش چکد
چك چك از آتش بر آید بر جهد

When the water of his light trickles on the fire,
chak chak rises from the fire, and it leaps up

چون کند چك چك تو گویش مرگ و درد
تا شود این دوزخ نفس تو سرد

When it makes *chak chak*, say you to it, "Death and woe,"
in order that this hell, your fleshly soul, may become cold,

تا نسوزد او گلستان تو را
تا نسوزد عدل و احسان تو را

So that it may not burn your rose-garden;
so that it may not burn your justice and well-doing

بعد از آن چیزی که کاری بردهد
لاله و نسرین و سیسنبردهد

After that, anything that you sow will yield fruit;
it will yield anemones and wild roses and thyme.

باز پهنا می‌رویم از راه راست
باز گرد ای خواجه راه ما کجاست

Once more we are going wide of the straight way:
turn back, O master—where is our way?

اندر آن تقریر بودیم ای حسود
که خرت لنگ است و منزل دور زود

We were showing, O jealous one,
that your ass is lame and the place of alighting far off, quick.

سال بی‌گه گشت وقت کشت نی
جز سیه رویی و فعل زشت نی

The year has turned late; it is not sowing-time,
nothing except black shame' and foul deeds

کرم در بیخ درخت تن فتاد
بایدش بر کند و در آتش نهاد

The worm has entered the root of the body's tree:
it must be dug up and put in the fire.

هین و هین ای راه رو بی‌گاه شد
آفتاب عمر سوی چاه شد

Hark and hark, O wayfarer! It is late;
life's sun is gone towards the pit.

این دو روزك را که زورت هست زود
پر افشانی بکن از راه جود

these two brief days when you have strength,
quick, flap your wings generously.

این قدر تخمی که مانده ستت بباز
تا بروید زین دو دم عمر دراز

Devote this amount of seed that you have remaining,
in order that long life may grow from these two moments.

تا نمرده ست این چراغ با گهر
هین فتیله‌اش ساز و روغن زودتر

While this jewelled lamp is not extinguished,
see you trim its wick and oil immediately.

هین مگو فردا که فرداها گذشت
تا به کلی نگذرد ایام کشت

Beware! Do not say "Tomorrow "—for tomorrows have passed.
Let not the days of sowing pass away altogether.

پند من بشنو که تن بند قوی است
کهنه بیرون کن گرت میل نوی است

Listen to my admonition that the body is a strong bond:
put off the old, if you have desire for newness.

لب ببند و کف پر زر بر گشا
بخل تن بگذار و پیش آور سخا

Shut the lips and open the palm filled with gold:
leave off being a miser with the body, exhibit munificence.

ترك شهوتها و لذتها سخاست
هر که در شهوت فرو شد بر نخاست

Generosity is the abandonment of lusts and pleasures;
no one who is sunken in lust rises up.

این سخا شاخی است از سرو بهشت
وای او کز کف چنین شاخی بهشت

This generosity is a branch of the cypress of Paradise:
woe to him that lets such a branch go from his hand!

عروة الوثقی است این ترك هوا
بر کشد این شاخ جان را بر سما

This abandonment of sensuality is *the firmest handle*:
this branch draws the spirit up to Heaven.

تا برد شاخ سخا ای خوب کیش
مر ترا بالا کشان تا اصل خویش

That the branch of generosity, O righteous man,
drawing you aloft may bear you to its origin

یوسف حسنی و این عالم چو چاه
وین رسن صبر است بر امر اله

You are Joseph of beauty, and this world is as the well,
and this rope is patience with the command of God.

یوسفا آمد رسن در زن دو دست
از رسن غافل مشو بی‌گه شده ست

O Joseph, the rope is come: put your two hands upon it.
Do not neglect the rope, it has grown late.

حمد لله کین رسن آویختند
فضل و رحمت را بهم آمیختند

Praise be to God, that this rope has been dangled;
grace and mercy have been blended together,

تا ببینی عالم جان جدید
عالم بس آشکار ناپدید

So that you may behold the world of the new spirit,
a world very manifest, invisible.

این جهان نیست چون هستان شده
و آن جهان هست بس پنهان شده

This world of non-existence has become like existence,
while that world of existence has become hidden.

خاك بر باد است و بازی می‌کند
کژنمایی پرده سازی می‌کند

The dust is on the wind: it is playing;
it is making a false show and forming a veil.

اینکه بر کار است بی‌کار است و پوست
و انکه پنهان است مغز و اصل اوست

This, which is busy, is idle and a husk;
and that which is hidden is its core and origin.

خاك همچون آلتی در دست باد
باد را دان عالی و عالی نژاد

The dust is as a tool in the hand of the wind:
deem the wind high and of high descent

چشم خاکی را به خاك افتد نظر
باد بین چشمی بود نوعی دگر

The gaze of the eye of earth falls on the dust;
an eye that sees the wind is of another sort.

اسب داند اسب را کاو هست یار
هم سواری داند احوال سوار

A horse knows a horse, because it is associated;
likewise a rider knows the things appertaining to a rider.

چشم حس اسب است و نور حق سوار
بی‌سواره اسب خود ناید به کار

The sensuous eye is the horse, and the Light of God is the rider:
without the rider the horse itself is useless.

پس ادب کن اسب را از خوی بد
ور نه پیش شاه باشد اسب رد

Therefore train the horse of bad habits;
else the horse will be rejected before the King.

چشم اسب از چشم شه رهبر بود
چشم او بی‌چشم شه مضطر بود

The horse's eye finds the way from the King's eye:
without the King's eye its eye is in desperate plight.

چشم اسبان جز گیاه و جز چرا
هر کجا خوانی بگوید نه چرا

The eye of horses, whithersoever you call it
except to grass and pasture, says, "No, why?"

نور حق بر نور حس راکب شود
آن گهی جان سوی حق راغب شود

The Light of God mounts on the sensuous eye,
and then the soul yearns after God.

اسب بی‌راکب چه داند رسم راه
شاه باید تا بداند شاه راه

How should the riderless horse know the marks of the road?
The King is needed in order that it may know the King's road.

سوی حسی رو که نورش راکب است
حس را آن نور نیکو صاحب است

Go towards a sense on which the Light is riding:
that Light is a good companion for the sense.

نور حس را نور حق تزیین بود
معنی نُورٌ عَلی نُورٍ این بود

The Light of God is an ornament to the light of sense:
this is the meaning of *light upon light*.

نور حسی می‌کشد سوی ثری
نور حقش می‌برد سوی علی

The light of sense draws towards earth;
the Light of God bears him aloft,

ز انکه محسوسات دونتر عالمی است
نور حق دریا و حس چون شبنمی است

Because sensible things are a lower world:
the Light of God is the sea, and the sense as a dew-drop.

لیك پیدا نیست آن راکب بر او
جز به آثار و به گفتار نکو

But that which rides on it is not manifested
save by good effects and words.

نور حسی کاو غلیظ است و گران
هست پنهان در سواد دیده‌گان

The sensuous light, which is gross and heavy,
is hidden in the black of the eyes

چون که نور حس نمی‌بینی ز چشم
چون ببینی نور آن دینی ز چشم

Inasmuch as you are not seeing the light of sense with eye,
how should you see the light of that religious one with eye?

نور حس با این غلیظی مختفی است
چون خفی نبود ضیایی کان صفی است

The light of sense is hidden notwithstanding this grossness:
how should not that radiance be hidden which is pure?

این جهان چون خس به دست باد غیب
عاجزی پیش گرفت و داد غیب

This world, like straws in the hand of the wind, the unseen,
has adopted helplessness as its resource; and the dispensation of the Unseen

گه بلندش می‌کند گاهیش پست
گه درستش می‌کند گاهی شکست

Makes it now lofty, now low;
makes it now sound, now broken;

گه یمینش می‌برد گاهی یسار
گه گلستانش کند گاهیش خار

Now carries it to the right, now to the left;
now makes it roses, now thorns.

دست پنهان و قلم بین خط گزار
اسب در جولان و ناپیدا سوار

See the Hand hidden, while the pen is writing;
the horse careering, while the Rider is invisible.

تیر پران بین و ناپیدا کمان
جانها پیدا و پنهان جان جان

See the arrow flying, and the Bow not in sight;
the souls manifest, and the Soul of souls hidden.

تیر را مشکن که آن تیر شهیست
نیست پرتاوی ز شصت آگهیست

Do not break the arrow, for it is the arrow of a King;
it is not shot at long range, it is from the thumb-stall of One who knows.

ما رَمَیْتَ إِذْ رَمَیْتَ گفت حق
کار حق بر کارها دارد سبق

God said, "*You did not throw when thou threw*":
the action of God has precedence over actions.

خشم خود بشکن تو مشکن تیر را
چشم خشمت خون شمارد شیر را

Break your own anger, do not break the arrow:
the eye of your anger reckons milk blood.

بوسه ده بر تیر و پیش شاه بر
تیر خون آلود از خون تو تر

Give the arrow a kiss and bring it to the King—
the bloodstained arrow, wet with your blood.

آن چه پیدا عاجز و بسته و زبون
و آن چه ناپیدا چنان تند و حرون

That which is seen is helpless and confined and feeble;
and that which is unseen is so fierce and uncontrollable.

ما شکاریم این چنین دامی کراست
گوی چوگانیم چوگانی کجاست

We are the prey: to whom belongs such a snare?
We are the ball of the polo-bat—and where is the Batsman?

می‌درد می‌دوزد این خیاط کو
می‌دمد می‌سوزد این نفاط کو

He tears, He sews: where is this Tailor?
He blows, He burns: where is this Fire-kindler?

ساعتی کافر کند صدیق را
ساعتی زاهد کند زندیق را

At one hour He makes the true saint an unbeliever;
at another hour He makes the deist an ascetic;

ز انکه مخلص در خطر باشد ز دام
تا ز خود خالص نگردد او تمام

For the *mukhlis* is in danger of the snare
until he becomes entirely purged of self,

ز انکه در راهست و ره زن بی‌حد است
آن رهد کاو در امان ایزد است

Because he is on the Way, and the brigands are numberless:
he escapes who is under God's protection.

آینه‌ی خالص نگشت او مخلص است
مرغ را نگرفته است او مقنص است

He has not become a pure mirror, he is *mukhlis*:
he has not caught the bird, he is *hunting*;

چون که مخلص گشت مخلص باز رست
در مقام امن رفت و برد دست

When the *pure intention* has become the *place of cleanliness,* he is delivered:
he has reached the place of safety and has won the victory.

هیچ آیینه دگر آهن نشد
هیچ نانی گندم خرمن نشد

No mirror became iron again;
no bread became the wheat in the stack.

هیچ انگوری دگر غوره نشد
هیچ میوه‌ی پخته با کوره نشد

No full-grown grape became a young grape;
no mature fruit became premature fruit.

پخته گرد و از تغیر دور شو
رو چو برهان محقق نور شو

Become mature and be far from change for the worse:
go, become the Light, like Burhan-i Muhaqqiq

چون ز خود رستی همه برهان شدی
چون که بنده نیست شد سلطان شدی

When you have become free from self, you have become wholly the proof:
when the slave has become naught, you have become the King.

ور عیان خواهی صلاح دین نمود
دیده‌ها را کرد بینا و گشود

And if you wish to behold plainly, Salibu'ddin has shown it forth;
he has made the eyes to see and has opened.

فقر را از چشم و از سیمای او
دید هر چشمی که دارد نور هو

From his eyes and bearing every eye
that has the Light of *Hu* has discerned poverty.

شیخ فعال است بی‌آلت چو حق
با مریدان داده بی‌گفتی سبق

The Shaykh is one who, like God, acts without instrument,
giving lessons to his disciples without anything said.

دل به دست او چو موم نرم رام
مهر او گه ننگ سازد گاه نام

In his hand the heart is submissive like soft wax:
his seal makes now shame, now fame.

مهر مومش حاکی انگشتری است
باز آن نقش نگین حاکی کیست

The seal impressed on his wax is telling of the seal-ring;
of whom, again, does the device tell, graven on the stone of the ring?

حاکی اندیشه‌ی آن زرگر است
سلسله‌ی هر حلقه اندر دیگر است

It tells of the thought of the Goldsmith—
is a chain, every link in another.

این صدا در کوه دلها بانگ کی ست
گه پرست از بانگ این که گه تهی است

Whose voice is this echo in the mountains of hearts?
Sometimes this mountain is full of the voice, sometimes it is empty.

هر کجا هست او حکیم است اوستاد
بانگ او زین کوه دل خالی مباد

Wherever he is, he is the Sage, the Master—
may his voice not forsake this mountain!

هست کُه کآوا مثنا می کند
هست که کآواز صد تا می‌کند

There is a mountain that doubles the voice;
there is a mountain that makes it hundredfold.

می‌زهاند کوه از آن آواز و قال
صد هزاران چشمه‌ی آب زلال

At that voice and speech the mountain gushes forth
hundreds of thousands of springs of clear water.

چون ز کوه آن لطف بیرون می‌شود
آبها در چشمه‌ها خون می‌شود

Inasmuch as that grace emanates from the mountain,
the waters in the springs become blood.

ز آن شهنشاه همایون نعل بود
که سراسر طور سینا لعل بود

It was on account of that monarch of auspicious gait
that Mount Sinai was rubies from end to end.

جان پذیرفت و خرد اجزای کوه
ما کم از سنگیم آخر ای گروه

The parts of the mountain received life and intelligence—
after all, are we inferior to stone, O people?

نه ز جان یك چشمه جوشان می‌شود
نه بدن از سبز پوشان می‌شود

Neither is there gushing from the soul a single spring,
nor is the body becoming one of those clad in green;

نه صدای بانگ مشتاقی در او
نه صفای جرعه‌ی ساقی در او

Neither is there in it the echo of the cry of longing,
nor the purity of the draught of the Cup-bearer.

کو کمیّت تا ز تیشه وز کلند
این چنین که را بکلی بر کنند

Where is zeal, that they should entirely dig up
such a mountain as this with axe and with pick?—

بو که بر اجزای او تابد مهی
بو که در وی تاب مه یابد رهی

Maybe a Moon will shine upon its particles;
maybe the radiance of the Moon will find a way into it.

چون قیامت کوهها را بر کند
پس قیامت این کرم کی می‌کند

Inasmuch as the Resurrection shall dig up the mountains,
how shall it cast the shadow over us?

این قیامت ز آن قیامت کی کم است
آن قیامت زخم و این چون مرهم است

How is this improving self inferior to that Resurrection?
That Resurrection is the wound, and this Resurrection is as the plaster.

هر که دید این مرهم از زخم ایمن است
هر بدی کاین حسن دید او محسن است

Every one that has seen this plaster is safe from the wound :
every evil one that has seen this good is a well-doer.

ای خنک زشتی که خوبش شد حریف
و ای گل رویی که جفتش شد خریف

Oh, happy is the ugly one to whom the beauteous one has become a companion;
alas for one of rosy countenance with whom autumn has consorted!

نان مرده چون حریف جان شود
زنده گردد نان و عین آن شود

When lifeless bread is companioned with life,
the bread becomes living and is turned into the substance of that.

هیزم تیره حریف نار شد
تیرگی رفت و همه انوار شد

Dark twigs become the companions of fire:
the darkness departed, and all was turned into light.

در نمك‌لان چون خر مرده فتاد
آن خری و مردگی یك سو نهاد

When the dead ass fell into the salt-mine,
it put aside asininity and mortality

صبغة الله هست خم رنگ هو
پیسها یك رنگ گردد اندر او

The baptism of Allah is the dyeing-vat of *Hu*:
therein piebald things become of one colour.

چون در آن خم افتد و گوییش قم
از طرب گوید منم خم لا تلم

When he falls into the vat, and you say to him, "*Arise*,"
he says in rapture, "I am the vat: *do not blame*."

آن منم خم خود انا الحق گفتن است
رنگ آتش دارد الا آهن است

That "I am the vat" is the saying "*I am God* ":
he has the colour of the fire, albeit he is iron.

رنگ آهن محو رنگ آتش است
ز آتشی می‌لافد و خامش‌وش است

The colour of the iron is negated in the colour of the fire:
it boasts of fieriness, though it is like one who keeps silence.

چون به سرخی گشت همچون زر کان
پس انا النار است لافش بی‌زبان

When it has become like gold of the mine in redness,
then without tongue its boast is "*I am the fire*."

شد ز رنگ و طبع آتش محتشم
گوید او من آتشم من آتشم

It has become glorified by the colour and nature of the fire:
it says, "I am the fire, I am the fire.

آتشم من گر ترا شك است و ظن
آزمون کن دست را بر من بزن

I am the fire; if you have doubt and suspicion, make trial,
put your hand upon me.

آتشم من بر تو گر شد مشتبه
روی خود بر روی من یك دم بنه

I am the fire; if it seems doubtful to you,
lay your face upon my face for one moment."

آدمی چون نور گیرد از خدا
هست مسجود ملایك ز اجتبا

When Man receives light from God,
he is worshipped by the angels because of his being chosen.

نیز مسجود کسی کاو چون ملك
رسته باشد جانش از طغیان و شك

Also, worshipped by that one whose spirit, like the angel,
has been freed from insolence and doubt.

آتش چه آهن چه لب ببند
ریش تشبیه مشبه را مخند

What fire? What iron? Close your lips:
do not laugh at the beard of the assimilator's simile.

پای در دریا منه کم گوی از آن
بر لب دریا خمش کن لب گزان

Do not set foot in the Sea, speak not of It:
on the shore of the Sea keep silence, biting your lips.

گر چه صد چون من ندارد تاب بحر
لیك می‌نشكیبم از غرقاب بحر

Though a hundred like me would not have the strength to bear the Sea,
yet I cannot refrain from the drowning waters of the Sea.

جان و عقل من فدای بحر باد
خونبهای عقل و جان این بحر داد

May my soul and mind be a sacrifice to the Sea:
this Sea has paid the blood-price of mind and soul.

تا که پایم می‌رود رانم در او
چون نماند پا چو بطانم در او

I will march in It as long as my feet move;
when feet remain not, I am in It, like ducks.

بی‌ادب حاضر ز غایب خوشتر است
حلقه گر چه کژ بود نه بر در است

A disrespectful person present is better than one absent:
though the ring be crooked, is it not on the door?

ای تن آلوده به گرد حوض گرد
پاك کی گردد برون حوض مرد

O defiled in body, frequent the tank:
outside of the tank, how shall a man be cleansed?

پاك کاو از حوض مهجور اوفتاد
او ز پاکی خویش هم دور اوفتاد

The pure one who has been banished from the tank
becomes far also from his purity.

پاکی این حوض بی‌پایان بود
پاکی اجسام کم میزان بود

The purity of this tank is infinite;
the purity of bodies is of little weight,

ز انکه دل حوض است لیکن در کمین
سوی دریا راه پنهان دارد این

Because the heart is a tank,
yet in ambush it has a hidden channel to the Sea.

پاکی محدود تو خواهد مدد
ور نه اندر خرج کم گردد عدد

Your finite purity wants maintenance;
otherwise, number is diminished in expenditure.

آب گفت آلوده را در من شتاب
گفت آلوده که دارم شرم از آب

The water said to the defiled one, “Hasten into me.”
The defiled one said, “I feel shame before the water.”

گفت آب این شرم بی‌من کی رود
بی‌من این آلوده زایل کی شود

Said the water, “Without me how shall this shame go?
Without me how shall this defilement be removed?”

ز آب هر آلوده کاو پنهان شود
الحیاء یمنع الإیمان بود

Every defiled one who hides from the water
is “*Shame hinders Faith*”

دل ز پایه‌ی حوض تن گلناك شد
تن ز آب حوض دلها پاك شد

The heart is muddied by the steps of the body’s tank;
the body is cleansed by the water of the heart’s tanks.

گرد پایه‌ی حوض دل گرد ای پسر
هان ز پایه‌ی حوض تن می‌کن حذر

Haunt the steps of the heart’s tank, O son;
take heed and always beware of the steps of the body’s tank.

بحر تن بر بحر دل بر هم زنان
در میانشان بَرْزَخٌ لا یبغیان

The sea of the body is dashing against the sea of the heart;
between them is *a barrier which they shall not cross.*

گر تو باشی راست ور باشی تو کژ
پیشتر می‌غژ بدو واپس مغژ

Whether you are straight or crooked, always creep forwards to Him;
do not creep backwards.

پیش شاهان گر خطر باشد به جان
لیك نشکیبد از او با همتان

If in the presence of kings there be danger to life,
yet they that aspire cannot refrain from Him.

شاه چون شیرین‌تر از شکر بود
جان به شیرینی رود خوشتر بود

Since the King is sweeter than sugar,
it is better that life should go to sweetness.

ای ملامت گر سلامت مر ترا
ای سلامت جو تویی واهی العری

O blamer, safety be yours!
O seeker of safety, you are infirm.

جان من کوره ست با آتش خوش است
کوره را این بس که خانه‌ی آتش است

My soul is a furnace: it is happy with the fire:
it is enough for the furnace that it is the fire’s house.

همچو کوره عشق را سوزیدنی است
هر که او زین کور باشد کوره نیست

For Love, as the furnace, there is something to be burned:
any one that is blind to this is not a furnace.

برگ بی‌برگی ترا چون برگ شد
جان باقی یافتی و مرگ شد

When the provision of unprovidedness has become your provision,
you have gained life everlasting, and death is gone.

چون ترا غم شادی افزودن گرفت
روضه‌ی جانت گل و سوسن گرفت

When the sorrow has begun to increase your joy,
roses and lilies have taken possession of the garden of your soul.

آن چه خوف دیگران آن امن تست
بط قوی از بحر و مرغ خانه سست

That which is the dread of others is your safety:
the duck is strong by the river, the domestic fowl weak.

باز دیوانه شدم من ای طبیب
باز سودایی شدم من ای حبیب

Once more have I become mad, O Physician!
Once more have I become frenzied, O Beloved!

حلقه‌های سلسله‌ی تو ذو فنون
هر یکی حلقه دهد دیگر جنون

The rings of Your chain are multiform:
every single ring gives a different madness.

داد هر حلقه فنونی دیگر است
پس مرا هر دم جنونی دیگر است

The gift of every ring is different forms:
therefore I have a different madness at every moment.

پس فنون باشد جنون این شد مثل
خاصه در زنجیر این میر اجل

So "Madness is of different forms" —this has become a proverb;
especially as regards the chain of this most glorious Prince.

آن چنان دیوانگی بگسست بند
که همه دیوانگان پندم دهند

Such madness has broken the bonds
that all madmen would give me admonition.

آمدن دوستان به بیمارستان جهت پرسش ذو النون مصری

How friends came to the madhouse for Dhu'l-Nun
—may *God sanctify his honoured spirit!*

این چنین ذو النون مصری را فتاد
کاندر او شور و جنونی نو بزاد

It so happened to Dhu 'l-Nun the Egyptian
that a new agitation and madness was born within him.

شور چندان شد که تا فوق فلك
می‌رسید از وی جگرها را نمك

His agitation became so great
that salt from it was reaching hearts up to above the sky.

هین منه تو شور خود ای شوره خاك
پهلوی شور خداوندان پاك

Beware, O salty soil, do not put your agitation
beside the agitation of the holy lords.

خلق را تاب جنون او نبود
آتش او ریشهاشان می‌ربود

The people could not endure his madness:
his fire was carrying off their beards.

چون که در ریش عوام آتش فتاد
بند کردندش به زندانی نهاد

When fire fell on the beards of the vulgar,
they bound him and put him in a prison.

نیست امکان واکشیدن این لگام
گر چه زین ره تنگ می‌آیند عام

There is no possibility of pulling back this rein,
though the vulgar be distressed by this way,

دیده این شاهان ز عامه خوف جان
کاین گره کورند و شاهان بی‌نشان

These kings have seen danger of their lives from the vulgar;
for this multitude are blind, and the kings without mark.

چون که حکم اندر کف رندان بود
لاجرم ذو النون در زندان بود

When authority is in the hands of profligates,
Dhu 'l-Nun is inevitably in prison

يك سواره می‌رود شاه عظيم
در كف طفلان چنين در يتيم

The great king rides alone!
Such a unique pearl in the hands of children!

در چه دريا نهان در قطره‌ای
آفتابی مخفی اندر ذره‌ای

What pearl? The Sea hidden in a drop;
a Sun concealed in a mote.

آفتابی خويش را ذره نمود
و اندك اندك روی خود را بر گشود

A Sun showed itself as a mote,
and little by little uncovered its face.

جمله‌ی ذرات در وی محو شد
عالم از وی مست گشت و صحو شد

All motes vanished in it;
the world became intoxicated by it and became sober.

چون قلم در دست غداری بود
بی‌گمان منصور بر داری بود

When the pen is in the hand of a traitor,
unquestionably Mansur is on a gibbet.

چون سفيهان راست اين كار و كيا
لازم آمد يَقْتُلُونَ الأنبياء

When this affair belongs to the foolish,
the necessary consequence is *they kill the prophets*.

انبيا را گفته قومی راه گم
از سفه إِنَّا تَطَيَّرْنا بكم

Through folly the people who had lost the way
said to the prophets, "*Lo, we augur ill from you.*"

جهل ترسا بين امان انگيخته
ز آن خداوندی كه گشت آويخته

See the ignorance of the Christian
appealing for protection to the Lord who was crucified!

چون به قول اوست مصلوب جهود
پس مر او را امن كی تاند نمود

Since, according to his belief, He was crucified by the Jews,
how then can He protect him?

چون دل آن شاه ز ايشان خون بود
عصمت وَ أَنْتَ فِيهِمْ چون بود

Inasmuch as the heart of that King bleeds on account of them,
how should there be the inviolable defense of *while you are among them*?

زر خالص را و زرگر را خطر
باشد از قلاب خاين بيشتر

To the pure gold and to the goldsmith
the danger from the false counterfeiter is greater.

يوسفان از رشك زشتان مخفيند
كز عدو خوبان در آتش می‌زيند

Josephs are concealed on account of the jealousy of the ugly,
for because of enemies the beautiful live in the fire.

يوسفان از مكر اخوان در چه‌اند
كز حسد يوسف به گرگان می‌دهند

Josephs are in the pit through the guile of brethren,
who from jealousy give Joseph to the wolves.

از حسد بر يوسف مصری چه رفت
اين حسد اندر كمين گرگی است زفت

What happened to Joseph of Egypt on account of jealousy?
This jealousy is a big wolf in covert.

لاجرم زين گرگ يعقوب حليم
داشت بر يوسف هميشه خوف و بيم

Of necessity, kind Jacob had always feared for Joseph
because of this wolf.

گرگ ظاهر گرد يوسف خود نگشت
اين حسد در فعل از گرگان گذشت

The outward wolf, indeed, did not prowl about Joseph;
this jealousy has actually surpassed wolves.

رحم كرد اين گرگ و ز عذر لبق
آمده كه إِنَّا ذَهَبْنا نستبق

This wolf dealt its wound, and by way of specious excuse came,
"*Lo, we went to compete with one another*."

صد هزاران گرگ را اين مكر نيست
عاقبت رسوا شود اين گرگ بيست

Hundreds of thousands of wolves have not this cunning;
this wolf will at last be put to shame—stop!

ز انکه حشر حاسدان روز گزند
بی‌گمان بر صورت گرگان کنند

Because on the Day of Bale the jealous will without doubt
be brought together in the shape of wolves.

حشر پر حرص خس مردار خوار
صورت خوکی بود روز شمار

The resurrection of the greedy vile eater of carrion
will be in the shape of a hog on the Day of Reckoning.

زانیان را گند اندام نهان
خمر خواران را بود گند دهان

The adulterer's hidden parts will smell;
wine-drinkers will have stinking mouths.

گند مخفی کان به دلها می‌رسید
گشت اندر حشر محسوس و پدید

The hidden stench that was reaching to hearts
will become sensible and manifest at the Resurrection.

بیشه‌ای آمد وجود آدمی
بر حذر شو زین وجود ار ز آن دمی

The being of Man is a jungle: be on your guard against this being,
if you are of that Breath.

در وجود ما هزاران گرگ و خوك
صالح و ناصالح و خوب و خشوك

In our being there are thousands of wolves and hogs;
goodly and ungoodly and fair and foul.

حکم آن خور است کان غالبتر است
چون که زر بیش از مس آید آن زر است

To the disposition that is preponderant belongs the decision:
when the gold is more than the copper, it is gold.

سیرتی کان در وجودت غالب است
هم بر آن تصویر حشرت واجب است

The manner of acting that preponderates in your nature—
in that same form you must needs rise.

ساعتی گرگی در آید در بشر
ساعتی یوسف رخی همچون قمر

At one hour a wolf enters into Man,
at another hour a moonlike beauty with the face of Joseph.

می‌رود از سینه‌ها در سینه‌ها
از ره پنهان صلاح و کینه‌ها

Good and hateful qualities
pass from bosoms into bosoms by a hidden way;

بلکه خود از آدمی در گاو و خر
می‌رود دانایی و علم و هنر

Nay, indeed, wisdom and knowledge and excellence
pass from Man into the ox and the ass.

اسب سکسك می‌شود رهوار و رام
خرس بازی می‌کند بز هم سلام

The stumbling horse becomes smooth-paced and docile;
the bear dances, the goat also salaams.

رفت اندر سگ ز آدمیان هوس
تا شبان شد یا شکاری یا حرس

Volition has passed from human beings into the dog,
so that he has become a shepherd or a hunter or a guardian.

در سگ اصحاب خوبی ز ان وفود
رفت تا جویای الله گشته بود

Into the dog of the Companions there passed from those Sleepers
a disposition, so that he had become a seeker of God.

هر زمان در سینه نوعی سر کند
گاه دیو و گه ملك گه دام و دد

At every moment a species bursts up in the breast:
now a devil, and now an angel, now wild beasts.

ز آن عجب بیشه که شیر آگه است
تا به دام سینه‌ها پنهان ره است

From that marvellous Jungle with which every lion is acquainted,
there is a hidden way to the breasts which ensnare.

دزدیی کن از درون مرجان جان
ای کم از سگ از درون عارفان

O you, who are less than a dog, steal the spiritual pearl from within—
from within them that know God.

چون که دزدی باری آن در لطیف
چون که حامل می‌شوی باری شریف

As you steal, at any rate that lovely pearl;
as you are going to bear a burden, at any rate a noble one.

فهم کردن مریدان که ذو النون دیوانه نشده است قاصد کرده است

How the disciples understood that Dhu 'l Nun had not become mad, had acted with intention

دوستان در قصه‌ی ذو النون شدند
سوی زندان و در آن رایی زدند

The friends went to the prison about the story of Dhu 'l-Nun,
and expressed an opinion concerning it,

کاین مگر قاصد کند یا حکمتی است
او در این دین قبله‌ای و آیتی است

Saying, "Perchance he does this purposely, or there is some Wisdom;
he is an exemplar and a shining light in this religion.

دور دور از عقل چون دریای او
تا جنون باشد سفه فرمای او

Far, far be it from his sea-like intelligence
that madness should prompt him to folly!

حاش لله از کمال جاه او
کابر بیماری بپوشد ماه او

God forbid, in view of the perfection of his attainments,
that the cloud of sickness should cover his moon!

او ز شر عامه اندر خانه شد
او ز ننگ عاقلان دیوانه شد

He has gone into the house from the wickedness of the vulgar:
he has become mad on account of the infamy of the sane.

او ز عار عقل کند تن پرست
قاصدا رفته ست و دیوانه شده ست

From the disgrace of the dull body-serving intellect,
he has purposely gone and become mad,

که ببندیدم قوی و ز ساز گاو
بر سر و پشتم بزن وین را مکاو

Saying, 'Bind me fast and with the tail of a cow
smite me on head and back, and do not dispute this,

تا ز زخم لخت یابم من حیات
چون قتیل از گاو موسی ای ثقات

That from the stroke of the part I may gain life,
as the *murdered man* from the cow of Moses, O *trusty ones*;

تا ز زخم لخت گاوی خوش شوم
همچو کشته‌ی گاو موسی گش شوم

That I may be made happy by the stroke of a part of the cow;
become well, like the murdered man of the cow of Moses'. "

زنده شد کشته ز زخم دم گاو
همچو مس از کیمیا شد زر ساو

The murdered man was revived by the stroke of the cow's tail:
he became pure gold, even as copper by the elixir.

کشته بر جست و بگفت اسرار را
وا نمود آن زمره‌ی خون‌خوار را

The murdered man sprang up and told the secrets:
he revealed that bloodthirsty gang.

گفت روشن کاین جماعت کشته‌اند
کاین زمان در خصمی‌ام آشفته‌اند

He said plainly, " I was killed by these people
who are now disturbed in contending against me."

چون که کشته گردد این جسم گران
زنده گردد هستی اسرار دان

When this gross body is killed,
the essence that knows secrets is brought to life.

جان او بیند بهشت و نار را
باز داند جمله‌ی اسرار را

Its spirit beholds Paradise and Hell-fire
and discerns all the mysteries.

وا نماید خونیان دیو را
وا نماید دام خدعه و ریو را

It reveals the devilish murderers;
it reveals the snare of deceit and guile.

گاو کشتن هست از شرط طریق
تا شود از زخم دمش جان مفیق

To kill the cow is the stipulation of the Path, in order that the spirit
may be restored to consciousness by the stroke of her tail.

گاو نفس خویش را زوتر بکش
تا شود روح خفی زنده و بهش

Kill most quickly the cow, your nafs,
so that the hidden spirit may become alive and conscious.

رجوع به حکایت ذو النون

Resumption of the story of Dhu'l-Nun, may God sanctify his spirit!

چون رسیدند آن نفر نزدیك او
بانگ بر زد هی کیانید اتقوا

When those persons arrived near him, he shouted,
"Hey, who are you? *Take care*!"

با ادب گفتند ما از دوستان
بهر پرسش آمدیم اینجا به جان

They said respectfully, "We are some of your friends:
we have come here in devotion to ask about you.

چونی ای دریای عقل ذو فنون
این چه بهتان است بر عقلت جنون

How are you? O Sea of manifold intelligence?
What slander on your intelligence is this madness?

دود گلخن کی رسد در آفتاب
چون شود عنقا شکسته از غراب

How should the smoke of the bath-stove reach the Sun?
How should the Anqa be crushed by the crow?

وامگیر از ما بیان کن این سخن
ما محبانیم با ما این مکن

Do not withhold from us: explain this matter;
we are lovers; do not behave to us in this fashion.

مر محبان را نشاید دور کرد
یا به رو پوش و دغل مغرور کرد

One ought not to drive lovers away
or dupe them by mask and false pretence.

راز را اندر میان آور شها
رو مکن در ابر پنهانی مها

Communicate the secret, O King:
do not hide your face in the cloud, O Moon!

ما محب و صادق و دل خسته‌ایم
در دو عالم دل به تو در بسته‌ایم

We are loving and true and with wounded hearts:
in the two worlds we have fixed our hearts on you."

فحش آغازید و دشنام از گزاف
گفت او دیوانگانه زی و قاف

He began foul words and bad names recklessly:
he spoke gibberish like madmen.

بر جهید و سنگ پران کرد و چوب
جملگی بگریختند از بیم کوب

He jumped up and let fly stones and sticks;
the whole party fled for fear of blows.

قهقهه خندید و جنبانید سر
گفت باد ریش این یاران نگر

He laughed loudly and tossed his head.
"Look," said he, "at the vain bluster of these friends!

دوستان بین، کو نشان دوستان
دوستان را رنج باشد همچو جان

See the friends! Where is the sign of friends?
To friends pain is as life."

کی کران گیرد ز رنج دوست دوست
رنج مغز و دوستی آن را چو پوست

How should a friend turn aside from the pain inflicted by his friend?
Pain is the kernel, and friendship is as the husk to it.

نه نشان دوستی شد سر خوشی
در بلا و آفت و محنت کشی

Has not joy in tribulation and calamity and suffering
become the sign of friendship?

دوست همچون زر بلا چون آتش است
زر خالص در دل آتش خوش است

A friend is like gold, tribulation is like the fire:
the pure gold is glad in the heart of the fire.

امتحان کردن خواجه‌ی لقمان زیرکی لقمان را

How Luqman's master tested his sagacity.

نه که لقمان را که بنده‌ی پاك بود
روز و شب در بندگی چالاك بود

Not that to Luqman, who was a pure slave,
and day and night was brisk in service?

خواجه‌اش می‌داشتی در کار پیش
بهترش دیدی ز فرزندان خویش

His master used to prefer him in the work
and deem him better than his own sons,

ز انکه لقمان گر چه بنده زاد بود
خواجه بود و از هوا آزاد بود

Because Luqman, though he was slave-born,
was the master and was free from sensual desire

گفت شاهی شیخ را اندر سخن
چیزی از بخشش ز من درخواست کن

A certain king said to the Shaykh in conversation,
"Ask me to bestow some bounty upon you."

گفت ای شه شرم ناید مر ترا
که چنین گویی مرا زین برتر آ

He answered, "O King, are not you ashamed
to say such a thing to me? Come higher!

من دو بنده دارم و ایشان حقیر
و آن دو بر تو حاکمانند و امیر

I have two slaves, and they are vile,
and those two are rulers and lords over you."

گفت شه آن دو چه‌اند این زلت است
گفت آن یك خشم و دیگر شهوت است

The king said, "Who are they? That is a mistake."
He replied, "The one is anger and the other is lust."

شاه آن دان کاو ز شاهی فارغ است
بی‌مه و خورشید نورش بازغ است

Regard as a king him that is unconcerned with kingship,
him whose light shines forth without moon or sun.

مخزن آن دارد که مخزن ذات اوست
هستی او دارد که با هستی عدوست

That one whose essence is the treasury possesses the treasury:
he that is an enemy to existence possesses existence.

خواجه‌ی لقمان به ظاهر خواجه‌وش
در حقیقت بنده، لقمان خواجه‌اش

Luqman's master like a master outwardly;
in reality his master Luqman's slave'.

در جهان باژگونه زین بسی است
در نظرشان گوهری کم از خسی است

In the topsy-turvy world there is many a one of this:
a pearl is less than a straw in their sight.

مر بیابان را مفازه نام شد
نام و رنگی عقلشان را دام شد

Every desert has been named *waterless country*:
a name and specious form has ensnared their understanding.

یك گره را خود معرف جامه است
در قبا گویند کاو از عامه است

In the case of one class of people, the dress makes known:
in a *djellaba* they say that he belongs to the vulgar.

یك گره را ظاهر سالوس زهد
نور باید تا بود جاسوس زهد

In the case of one class of people the hypocritical appearance of asceticism;
light is needed, that may be a spy on asceticism.

نور باید پاك از تقلید و غول
تا شناسد مرد را بی‌فعل و قول

Light is needed, purged of whining and poison,
that he may know a man without deed or word,

در رود در قلب او از راه عقل
نقد او بیند نباشد بند نقل

And enter into his heart by way of the intellect,
and behold his real state and not be confined to tradition.

بندگان خاص علام الغیوب
در جهان جان جواسیس القلوب

The chosen servants of the Knower of things unseen are,
in the spiritual world, the spies on hearts.

در درون دل در آید چون خیال
پیش او مکشوف باشد سر حال

He enters within the heart like an imagination:
the mystery of state is unveiled to him.

در تن گنجشك چه بود برگ و ساز
که شود پوشیده آن بر عقل باز

In the body of the sparrow what power and faculty is there
that is hidden from the intellect of the falcon?

آن که واقف گشت بر اسرار هو
سر مخلوقات چه بود پیش او

He who has become acquainted with the secrets of *Hu*,
what to him is the secret of created beings?

آن که بر افلاك رفتارش بود
بر زمین رفتن چه دشوارش بود

He whose walk is on the spheres,
how should it be hard for him to walk on the earth?

در کف داود کاهن گشت موم
موم چه بود در کف او ای ظلوم

Since iron became wax in the hand of David,
what should wax be in his hand, O man of iniquity?

بود لقمان بنده شکلی خواجه‌ای
بندگی بر ظاهرش دیباجه‌ای

Luqman was a slave in appearance, a master:
servitude was a frontispiece on his outside.

چون رود خواجه به جای ناشناس
در غلام خویش پوشاند لباس

When the master goes to a place where he is not known,
he puts clothes on his slave.

او بپوشد جامه‌های آن غلام
مر غلام خویش را سازد امام

He puts on the slave's clothes
and makes his slave the leader.

در پیش چون بندگان در ره شود
تا نباید زو کسی آگه شود

He goes behind him on the road, as slaves do,
lest any one should recognize him.

گوید ای بنده تو رو بر صدر شین
من بگیرم کفش چون بنده‌ی کهین

"O slave," says he," go you and sit in the place of honour:
I will take shoes, like the meanest slave.

تو درشتی کن مرا دشنام ده
مر مرا تو هیچ توقیری منه

Treat roughly and revile me;
do not bestow any respect on me.

ترك خدمت خدمت تو داشتم
تا به غربت تخم حیلت کاشتم

I hold neglect of service to be your service,
since I have sown the seed of contrivance by dwelling in a foreign land."

خواجگان این بندگیها کرده‌اند
تا گمان آید که ایشان برده‌اند

Masters have performed these slavish offices
in order that it might be thought that they were slaves.

چشم پر بودند و سیر از خواجگی
کارها را کرده‌اند آمادگی

They had their fill of leadership and were sated:
They have made ready for the work.

وین غلامان هوا بر عکس آن
خویشتن بنموده خواجه‌ی عقل و جان

On the contrary, these slaves of sensuality
have represented themselves as masters of intellect and spirit.

آید از خواجه ره افکندگی
ناید از بنده بغیر بندگی

From the master comes the practice of self-abasement;
from the slave comes nothing but slavishness.

پس از آن عالم بدین عالم چنان
تعبیت‌ها هست بر عکس این بدان

So topsy-turvy, then, are the arrangements
between that world and this world. Know this.

خواجه‌ی لقمان از این حال نهان
بود واقف دیده بود از وی نشان

Luqman’s master was aware of this hidden state;
he had seen signs in him.

راز می‌دانست و خوش می‌راند خر
از برای مصلحت آن راهبر

That traveller knew the secret,
quietly pursued his way for the sake of the good.

مر و را آزاد کردی از نخست
لیك خشنودی لقمان را بجست

He would have set him free at the first,
but he sought to content Luqman,

ز انکه لقمان را مراد این بود تا
کس نداند سر آن شیر و فتی

Because it was Luqman’s desire, in order that none might know
the secret of that brave and generous youth

چه عجب گر سر ز بد پنهان کنی
این عجب که سر ز خود پنهان کنی

What wonder that you should hide your secret from the evil ?
The wonder is this, that you should hide the secret from yourself.

کار پنهان کن تو از چشمان خود
تا بود کارت سلیم از چشم بد

Hide your work from your own eyes,
that your work may be safe from the evil eye.

خویش را تسلیم کن بر دام مزد
و انگه از خود بی‌ز خود چیزی بدزد

Yield yourself up to the snare of the reward,
and then, beside yourself, steal something from yourself.

می‌دهند افیون به مرد زخم‌مند
تا که پیکان از تنش بیرون کنند

They give opium to the wounded man,
in order that they may extract the point from his body.

وقت مرگ از رنج او را می‌درند
او بدان مشغول شد جان می‌برند

At the hour of death he is torn with pain;
he becomes preoccupied with that, and his spirit is taken away.

چون به هر فکری که دل خواهی سپرد
از تو چیزی در نهان خواهند برد

Inasmuch as, to whatever thought you give up your mind,
something will secretly be taken away from you,

هر چه اندیشی و تحصیلی کنی
می‌درآید دزد از آن سو کایمنی

Whatever you may cogitate an acquisition you may make,
the thief will enter from the side where you feel safe,

پس بدان مشغول شو کان بهتر است
تا ز تو چیزی برد کان بهتر است

Become occupied, therefore, with that which is better,
in order that the thief may take away from you something that is less.

بار بازرگان چو در آب اوفتد
دست اندر کاله‌ی بهتر زند

When the trader’s bales fall into the water,
he lays his hands upon the better merchandise.

چون که چیزی فوت خواهد شد در آب
ترك کمتر گوی و بهتر را بیاب

Since something will be lost in the water,
take leave of the less and gain the better.

ظاهر شدن فضل و زیرکی لقمان پیش امتحان کنندگان

How the excellence and sagacity of Luqman became manifest to those who made trial.

هر طعامی کاوریدندی به وی
کس سوی لقمان فرستادی ز پی

Whatever food they brought to him,
he would send some one to Luqman after,

تا که لقمان دست سوی آن برد
قاصدا تا خواجه پس خوردش خورد

That Luqman might put his hand to it,
on purpose that the master might eat his leftovers.

سور او خوردی و شور انگیختی
هر طعامی کاو نخوردی ریختی

He would eat his remnants and be enraptured:
any food that he did not taste, he would throw away;

ور بخوردی بی‌دل و بی‌اشتها
این بود پیوندی بی‌انتها

Or if he ate without heart and without appetite:
this is affinity without end.

خربزه آورده بودند ارمغان
گفت رو فرزند لقمان را بخوان

They had brought a melon as a present.
“Go,” said he, “call my son, Luqman.”

چون برید و داد او را یك برین
همچو شکر خوردش و چون انگبین

When he cut it and gave him a slice,
he ate it as if it were sugar and honey.

از خوشی که خورد داد او را دوم
تا رسید آن کِرچها تا هفدَهم

On account of the pleasure with which he ate,
he gave him a second, till the slices reached the seventeenth.

ماند کرچی گفت این را من خورم
تا چه شیرین خربزه ست این بنگرم

One slice remained. He said, “I will eat this,
so that I may see what a sweet melon this is.

او چنین خوش می‌خورد کز ذوق او
طبعها شد مشتهی و لقمه جو

He eats it with such pleasure that from his delight
natures have become eager and craving the morsel.”

چون بخورد از تلخیش آتش فروخت
هم زبان کرد آبله هم حلق سوخت

As soon as he ate it, by its sourness there was kindled fire
blistered his tongue and burnt his throat.

ساعتی بی‌خود شد از تلخی آن
بعد از آن گفتش که ای جان و جهان

He became beside himself for a while on account of its sourness;
after that, he said to him, “O soul and world,

نوش چون کردی تو چندین زهر را
لطف چون انگاشتی این قهر را

How did you make all this poison an antidote?
How did you deem this cruelty to be kindness?

این چه صبر است این صبوری از چه روست
یا مگر پیش تو این جانت عدوست

What patience is this? For what reason is this great fortitude?
Or, perchance, in your opinion this life of yours is an enemy.

چون نیاوردی به حیلت حجتی
که مرا عذری است بس کن ساعتی

Why did not you cunningly bring a plea, saying, I have an excuse:
desist for a while.’”

گفت من از دست نعمت بخش تو
خورده‌ام چندان که از شرمم دو تو

Luqman said, “From your kindness hand I have eaten somuch
that I am double with shame.

شرمم آمد که یکی تلخ از کفت
من ننوشم ای تو صاحب معرفت

I was ashamed not to eat one bitter thing from thy hand,
O you who are possessed of knowledge.

چون همه اجزام از انعام تو
رسته‌اند و غرق دانه و دام تو

Since all parts of me have grown from your bounty
and are plunged in your bait and snare

گر ز يك تلخى كنم فرياد و داد
خاك صد ره بر سر اجزام باد

If I make outcry and complaint because of one bitter thing,
may the dust of a hundred roads be on parts of me!

لذت دست شكر بخشت بداشت
اندر اين بطيخ تلخى كى گذاشت

It had the enjoyment of your sugar-bestowing hand:
how could it leave any bitterness in this melon?"

از محبت تلخها شيرين شود
از محبت مسها زرين شود

By love bitter things become sweet;
by love pieces of copper become golden;

از محبت دردها صافى شود
از محبت دردها شافى شود

By love dregs become clear;
by love pains become healing;

از محبت مرده زنده مى‌كنند
از محبت شاه بنده مى‌كنند

By love the dead is made living;
by love the king is made a slave.

اين محبت هم نتيجه‌ى دانش است
كى گزافه بر چنين تختى نشست

This love, moreover, is the result of knowledge:
who sat in foolishness' on such a throne?

دانش ناقص كجا اين عشق زاد
عشق زايد ناقص اما بر جماد

On what occasion did deficient knowledge give birth to this love?
Deficient gives birth to love, but for that which is lifeless.

بر جمادى رنگ مطلوبى چو ديد
از صفيرى بانگ محبوبى شنيد

When it sees in a lifeless being the colour of a desired one,
it heard the voice of a beloved in a whistle.

دانش ناقص نداند فرق را
لاجرم خورشيد داند برق را

Deficient knowledge cannot discriminate:
of necessity it deems the lightning to be the sun.

چون كه ملعون خواند ناقص را رسول
بود در تاويل نقصان عقول

When the Prophet called the "deficient" accursed,
as interpreted was "deficiency of mind,"

ز انكه ناقص تن بود مرحوم رحم
نيست بر مرحوم لايق لعن و زخم

Because one whose body is deficient is the object of mercy:
cursing and repulse against the object of mercy are improper.

نقص عقل است آن كه بد رنجورى است
موجب لعنت سزاى دورى است

It is deficiency of mind that is the bad disease:
it is the cause of curse and merits banishment,

ز انكه تكميل خردها دور نيست
ليك تكميل بدن مقدور نيست

Forasmuch as the perfecting of minds is not remote,
but the perfecting of the body is not within our power.

كفر و فرعونى هر گبر بعيد
جمله از نقصان عقل آمد پديد

The villainy and Pharaoh-like pride of every infidel who is far
have all been produced by deficiency of mind.

بهر نقصان بدن آمد فرج
در نبى كه ما على الاعمى حرج

Relief for bodily deficiency has come in the Qur'an—
it is no crime in the blind man.

برق آفل باشد و بس بى‌وفا
آفل از باقى ندانى بى‌صفا

Lightning is transient and very faithless:
without clearness you will not know the transient from the permanent.

برق خندد بر كه مى‌خندد بگو
بر كسى كه دل نهد بر نور او

The lightning laughs: say, at whom is it laughing?
At him that sets his heart upon its light.

نورهای چرخ ببریده پی است
آن چو لا شرقی و لا غربی کی است

The lights of the sky are hamstrung:
how are they like neither of the east nor of the west?

برق را چون یخطف الأبصار دان
نور باقی را همه انصار دان

Regard the lightning as *takes away the sight*;
Regard the everlasting Light as entirely *Helpers*.'

بر کف دریا فرس را راندن
نامه‌ای در نور برقی خواندن

To ride horse upon the foam of the sea,
to read a letter in a flash of lightning,

از حریصی عاقبت نادیدن است
بر دل و بر عقل خود خندیدن است

Is, to fail, because of covetousness, to see the end;
it is, to laugh at your own mind and intellect.

عاقبت بین است عقل از خاصیت
نفس باشد کاو نبیند عاقبت

Intellect, by its proper nature, is a seer of the end;
it is the fleshly soul that does not see the end.

عقل کاو مغلوب نفس او نفس شد
مشتری مات زحل شد نحس شد

The intellect that is vanquished by the flesh becomes the flesh:
Jupiter is checkmated by Saturn and becomes inauspicious.

هم درین نحسی بگردان این نظر
در کسی که کرد نحست درنگر

Still, turn this gaze upon this bad omen,
look on that One who made you ill-starred.

آن نظر که بنگرد این جر و مد
او ز نحسی سوی سعدی نقب زد

The gaze that surveys this ebb and flow
pierces from the inauspicious influence to the auspicious.

ز آن همی‌گرداندت حالی به حال
ضد به ضد پیدا کنان در انتقال

He continually turns you from one state to another,
manifesting opposite by means of opposite in the change,

تا که خوفت زاید از ذات الشمال
لذت ذات الیمین یرجی الرجال

For the purpose that fear of the left hand side may bring to birth in you
the delight of "*the men are led to hope for the right hand side*,"

تا دو پر باشی که مرغ يك پره
عاجز آید از پریدن ای سره

So that you may have two wings;
for the bird that has one wing is unable to fly, O excellent.

یا رها کن تا نیایم در کلام
یا بده دستور تا گویم تمام

Either let me not come to speech,
or give me leave to tell to the end.

ور نه این خواهی نه آن فرمان تراست
کس چه داند مر ترا مقصد کجاست

But if You will neither this nor that, it is Yours to command:
how should any one know what You intend?

جان ابراهیم باید تا به نور
بیند اندر نار فردوس و قصور

One needs to have the spirit of Abraham
to see in the fire Paradise and its palaces by the light;

پایه پایه بر رود بر ماه و خور
تا نماند همچو حلقه بند در

And mount step by step above the moon and the sun,
lest he remain like the door-ring fastened on the door;

چون خلیل از آسمان هفتمین
بگذرد که لا أُحِبُّ الآفلین

And, like the Friend', pass beyond the Seventh Heaven, saying,
"*I love not them that set*."

این جهان تن غلط انداز شد
جز مر آن را کاو ز شهوت باز شد

This bodily world is deceptive,
save to him that has escaped from lust.

تتمه‌ی حسد آن حشم بر آن غلام خاص

Conclusion of how the retainers envied the King's favourite slave.

قصه‌ی شاه و امیران و حسد بر غلام خاص و سلطان خرد	The story of the King and the Amirs and their envy of the favourite slave and lord of wisdom
دور ماند از جر جرار کلام باز باید گشت و کرد آن را تمام	This tale been left far on account of the powerful attraction of the discourse. We must turn back and conclude it.
باغبان ملك با اقبال و بخت چون درختی را نداند از درخت	The happy and fortunate gardener of the kingdom— how should not he know one tree from another?
آن درختی را که تلخ و رد بود و آن درختی که یکش هفصد بود	The tree that is bitter and damned and the tree whose one is seven hundred-
کی برابر دارد اندر تربیت چون ببیندشان به چشم عاقبت	How, in rearing, should he deem equal, when he beholds them with the eye of the end,
کان درختان را نهایت چیست بر گر چه یکسانند این دم در نظر	What fruit those trees will ultimately bear, though at this moment they are alike in appearance'?
شیخ کاو ینظر بنور الله شد از نهایت وز نخست آگاه شد	The Shaykh who has become seeing by the light of God has become acquainted with the end and the beginning.
چشم آخر بین ببست از بهر حق چشم آخر بین گشاد اندر سبق	He has shut for God's sake the eye that sees the stable; he has opened, in priority, the eye that sees the end.
آن حسودان بد درختان بوده‌اند تلخ گوهر شور بختان بوده‌اند	Those envious ones were bad trees; they were ill-fortuned ones of bitter stock.
از حسد جوشان و کف می‌ریختند در نهانی مکر می‌انگیختند	They were boiling and foaming with envy, and were starting plots in secret,
تا غلام خاص را گردن زنند بیخ او را از زمانه بر کنند	That they might behead the favourite slave and tear up his root from the world;
چون شود فانی چو جانش شاه بود بیخ او در عصمت الله بود	How should he perish, since the King was his soul, and his root was under the protection of God?
شاه از آن اسرار واقف آمده همچو بو بکر ربابی تن زده	The King had become aware of those secret thoughts, like Bu Bakr-i Rababi he kept silence.
در تماشای دل بد گوهران می‌زدی خنبك بر آن کوزه‌گران	In the spectacle of the hearts of evil-natured ones he was clapping his hands at those plotters.
مکر می‌سازند قومی حیله‌مند تا که شه را در فقاعی در کنند	Some cunning people devise stratagems to get the King into a beer keg;
پادشاهی بس عظیمی بی‌کران در فقاعی کی بگنجد ای خران	A King exceedingly grand and illimitable— how should He be contained in a beer barrel, O donkeys?

از برای شاه دامی دوختند
آخر این تدبیر از او آموختند

They knitted a net for the King; after all,
they learned this contrivance from Him.

نحس شاگردی که با استاد خویش
همسری آغازد و آید به پیش

Bad omen is the pupil
that begins rivalry with his master and comes forward.

با کدام استاد استاد جهان
پیش او یکسان و هویدا و نهان

With what master? The master of the world,
to whom the manifest and the occult are alike;

چشم او ینظر بنور الله شده
پرده‌های جهل را خارق بده

Whose eyes have become *seeing by the light of God*
and have rent the veils of ignorance.

از دل سوراخ چون کهنه گلیم
پرده‌ای بندد به پیش آن حکیم

a veil of heart, full of holes as an old blanket,
he puts it on in the presence of that Sage.

پرده می‌خندد بر او با صد دهان
هر دهانی گشته اشکافی بر آن

The veil laughs at him with a hundred mouths,
every mouth having become a slit to that.

گوید آن استاد مر شاگرد را
ای کم از سگ نیستت با من وفا

The master says to the disciple,
"O you, who are less than a dog, have you no faithfulness to me?

خود مرا استا مگیر آهن گسل
همچو خود شاگرد گیر و کوردل

Even suppose I am not a master and an iron-breaker,
suppose I am a disciple like yourself and blind of heart,

نه از منت یاری است در جان و روان
بی‌منت آبی نمی‌گردد روان

Have not you help in spirit and mind from me?
Without me no water is set flowing for you

پس دل من کارگاه بخت تست
چه شکنی این کارگاه ای نادرست

Therefore my heart is the factory of your fortune:
why would you break this factory, O unrighteous one?"

گویی‌اش پنهان زنم آتش زنه
نه به قلب از قلب باشد روزنه

You may say that you kindle the flame' against him in secret;
but is there not a window between heart and heart?

آخر از روزن ببیند فکر تو
دل گواهی می‌دهد زین ذکر تو

After all, he sees your thought through the window:
your heart gives testimony as to what you are meditating.

گیر در رویت نمالد از کرم
هر چه گویی خندد و گوید نعم

Suppose that, from kindness, he does not rebuke you to your face,
whatever you say, he smiles and says "Yes"

او نمی‌خندد ز ذوق مالشت
او همی‌خندد بر آن اسگالشت

He does not smile from pleasure at your stroking;
he smiles at that thought of yours.

پس خداعی را خداعی شد جزا
کاسه زن کوزه بخور اینك سزا

So a deceit is paid with a deceit:
strike with a cup, get struck with a jug—serve you right!

گر بدی با تو و را خنده‌ی رضا
صد هزاران گل شکفتی مر ترا

Were his smile at you one of approval,
hundreds of thousands of flowers would blossom for you.

چون دل او در رضا آرد عمل
آفتابی دان که آید در حمل

When his heart works in approval,
deem it a sun entering Aries,

زو بخندد هم نهار و هم بهار
در هم آمیزد شکوفه و سبزه‌زار

Because of whom' both the day and the spring smile,
and blossoms and green fields are mingled together,

صد هزاران بلبل و قمری نوا
افکنند اندر جهان بی‌نوا

And myriads of nightingales and ringdoves
pour their song into the unfilled world.

چون که برگ روح خود زرد و سیاه
می‌ببینی چون ندانی خشم شاه

When you see the leaves of your spirit yellow and black,
how know you not the anger of the King?

آفتاب شاه در برج عتاب
می‌کند روها سیه همچون کباب

The King's sun, in the sign of reproach,
makes faces black as a piece of roasted meat.

آن عطارد را ورقها جان ماست
آن سپیدی و آن سیه میزان ماست

Our souls are leaves for that Mercury:
that white and black is our standard.

باز منشوری نویسد سرخ و سبز
تا رهند ارواح از سودا و عجز

Again, he writes a patent in red and green
that spirits may be delivered from melancholy and despair.

سرخ و سبز افتاد نسخ نو بهار
چون خط قوس و قزح در اعتبار

Red and green are spring's cancellation;
in regard like the lines of the rainbow.

عکس تعظیم پیغام سلیمان علیه السلام در دل بلقیس از صورت حقیر هدهد

How reverence for the message of Solomon, on whom be peace, was reflected in the heart of Bilqis from the despicable form of the hoopoe.

رحمت صد تو بر آن بلقیس باد
که خدایش عقل صد مرده بداد

Hundredfold mercy on that Bilqis
to whom God gave the intellect of a hundred men!

هدهدی نامه بیاورد و نشان
از سلیمان چند حرفی با بیان

A hoopoe brought the letter with the sign-manual from Solomon—
a few eloquent words.

خواند او آن نکتهای با شمول
با حقارت ننگرید اندر رسول

She read those pregnant sayings,
she did not look with contempt on the messenger.

جسم هدهد دید و جان عنقاش دید
حس چو کفی دید و دل دریاش دید

Her eye saw him as a hoopoe, her spirit saw him as the 'Anqa;
her senses saw him as a fleck of foam, her heart saw him as the sea.

عقل با حس زین طلسمات دو رنگ
چون محمد با ابو جهلان به جنگ

Because of these two-coloured talismans the intellect is at war with
the senses, as Mohammed with the likes of Abu Jahl.

کافران دیدند احمد را بشر
چون ندیدند از وی انْشَقَّ القمر

The infidels regarded Ahmad as a man,
since they did not see in him *the moon was split asunder.*

خاك زن در دیده‌ی حس بین خویش
دیده‌ی حس دشمن عقل است و کیش

Throw dust on your sense-perceiving eye:
the sensuous eye is the enemy of intellect and religion.

دیده‌ی حس را خدا اعماش خواند
بت پرستش گفت و ضد ماش خواند

God has called the sensuous eye blind;
He has said that it is an idolater and our foe,

ز انکه او کف دید و دریا را ندید
ز انکه حالی دید و فردا را ندید

Because it saw the foam and not the sea,
because it saw the present and not to-morrow

خواجه‌ی فردا و حالی پیش او
او نمی‌بیند ز گنجی جز تسو

The master of tomorrow and of the present before it;
of a treasure it sees not a penny.

ذره‌ای ز آن آفتاب آرد پیام
آفتاب آن ذره را گردد غلام

A mote bring a message from yonder Sun,
the sun would become a slave to that mote.

قطره‌ای کز بحر وحدت شد سفیر
هفت بحر آن قطره را باشد اسیر

The drop that has become an envoy from the Sea of Unity—
the seven seas would be captive to that drop.

گر کف خاکی شود چالاك او
پیش خاکش سر نهد افلاك او

If a handful of earth becomes His courier,
His heavens will lay their heads before His earth.

خاك آدم چون که شد چالاك حق
پیش خاکش سر نهند املاك حق

When the earth of Adam became God's courier,
God's angels laid their heads before His earth.

السَّماءُ انْشَقَّتْ آخر از چه بود
از یکی چشمی که خاکی بر گشود

Wherefore, pray, that *heaven was rent asunder*?
Because of one eye that an earthly creature opened

خاك از دردی نشیند زیر آب
خاك بین کز عرش بگذشت از شتاب

Earth, from its grossness, settles beneath water;
see how earth has sped beyond the empyrean!

آن لطافت پس بدان کز آب نیست
جز عطای مبدع وهاب نیست

Know, then, that the subtlety is not from the water:
it is only the gift of the Bounteous Originator.

گر کند سفلی هوا و نار را
ور ز گل او بگذراند خار را

If He make air and fire low,
and if He lets the thorn surpass the rose,

حاکم است و یَفْعَلُ اللَّهُ ما یشاء
کاو ز عین درد انگیزد دوا

He is the Ruler and *God does what He wills*:
from the very self of pain He raises the remedy.

گر هوا و نار را سفلی کند
تیرگی و دردی و ثقلی کند

If He make air and fire low,
and make darkness and grossness and heaviness,

ور زمین و آب را علوی کند
راه گردون را بپا مطوی کند

And if He makes earth and water high,
and makes the path of heaven traversed by foot

پس یقین شد که تُعِزُّ مَنْ تشاء
خاکیی را گفت پرها بر گشا

Then it has become certain that *You exalt whom you will*:
He said to an earthly creature, "Unfold your wings."

آتشی را گفت رو ابلیس شو
زیر هفتم خاك با تلبیس شو

To the creature of fire He said, " Go, become Iblis:
go under the Seventh Earth with imposture!

آدم خاکی برو تو بر سها
ای بلیس آتشی رو تا ثری

O earthly Adam, go above Venus ;
O fiery Iblis, go to the Earth.

چار طبع و علت اولی نی‌ام
در تصرف دایما من باقی‌ام

I am not the four temperaments or the first cause;
I am ever remaining in control.

کار من بی‌علت است و مستقیم
هست تقدیرم نه علت ای سقیم

My action is uncaused and upright:
I have pre-determination, no cause, O infirm one.

عادت خود را بگردانم به وقت
این غبار از پیش بنشانم به وقت

I alter My custom at the time:
at the time I lay the dust in front.

بحر را گویم که هین پر نار شو
گویم آتش را که رو گلزار شو

I say to the sea, Listen, be full of fire!'
I say to the fire, Go, be a rose-garden!'

کوه را گویم سبك شو همچو پشم
چرخ را گویم فرو در پیش چشم

I say to the mountain, 'Be light as wool!'
I say to heaven, ' Be rent asunder before the eye!'

گویم ای خورشید مقرون شو به ماه
هر دو را سازم چو دو ابر سیاه

I say, ' O sun, be joined to the moon!'
I make them both like two black clouds.

چشمه‌ی خورشید را سازیم خشك
چشمه‌ی خون را به فن سازیم مشك

We make dry the fountain of the sun:
by Our art We turn into musk the fountain of blood."

آفتاب و مه چو دو گاو سیاه
یوغ بر گردن ببنددشان اله

Sun and moon like two black oxen :
God will fasten a yoke upon their necks.

انکار فلسفی بر قرائت إِنْ أَصْبَحَ ماؤُكُمْ غَوْرا

How a philosopher showed disbelief at the recitation of, "if your water shall have sunk into the ground."

مقریی می‌خواند از روی کتاب
ماؤُكُمْ غَوْراً ز چشمه بندم آب

A teacher of Qur'an-recitation was reading from the page of the Book,
"*your water sunk into the ground*: I stop the water from the spring,

آب را در غورها پنهان کنم
چشمه‌ها را خشك و خشکستان کنم

And hide the water in the depths,
and make the springs dry and a place of drought,

آب را در چشمه کی آرد دگر
جز من بی‌مثل با فضل و خطر

Who shall bring the water to the spring again except Me
who have no like, the Gracious, the Glorious?"

فلسفی منطقی مستهان
می‌گذشت از سوی مکتب آن زمان

A contemptible philosopher and logician
was passing beside the school at that moment.

چون که بشنید آیت او از ناپسند
گفت آریم آب را ما با کلند

When he heard the verse, he said in disapproval,
"We bring the water with a mattock;

ما بزخم بیل و تیزی تبر
آب را آریم از پستی ز بر

With strokes of the spade and the sharpness of the axe
we bring the water up from below."

شب بخفت و دید او یك شیر مرد
زد طپانچه هر دو چشمش کور کرد

At night he fell asleep and saw a lion-hearted man
gave a blow on the face and blinded both his eyes,

گفت زین دو چشمه‌ی چشم ای شقی
با تبر نوری بر آر ار صادقی

And said, "O wretch, if you are speaking the truth,
bring up some light with an axe from these two springs of vision."

روز بر جست و دو چشم کور دید
نور فایض از دو چشمش ناپدید

At day he jumped up and found two blind eyes:
from both his eyes the overflowing light had vanished.

گر بنالیدی و مستغفر شدی
نور رفته از کرم ظاهر شدی

If he had moaned and asked pardon,
the departed light would have appeared through kindness;

لیك استغفار هم در دست نیست
ذوق توبه نقل هر سر مست نیست

But asking pardon, also, is not in hands:
the savour of repentance is not the dessert of every drunk.

زشتی اعمال و شومی جحود
راه توبه بر دل او بسته بود

The wickedness of actions and the disastrousness of denial
had barred the way of repentance to his heart.

دل به سختی همچو روی سنگ گشت
چون شکافد توبه آن را بهر کشت

His heart became in hardness as the face of a rock:
how should repentance cleave it for sowing?

چون شعیبی کو که تا او را دعا
بهر کشتن خاك سازد کوه را

Where is one like Shu'ayb, that by prayer
he may make the mountain earth for sowing?

از نیاز و اعتقاد آن خلیل
گشت ممکن امر صعب و مستحیل

Through the supplication and belief of that Friend
the thing that was hard and impossible became possible.

یا به دریوزه‌ی مقوقس از رسول
سنگ‌لاخی مزرعی شد با اصول

Or, through the Muqawqis' begging the Prophet
a stony ground became a good wheat field

همچنین بر عکس آن انکار مرد
مس کند زر را و صلحی را نبرد

So, contrariwise, a man's disbelief
turns gold into copper and peace into war.

کهربای مسخ آمد این دغا
خاك قابل را کند سنگ و حصا

This falseness draws after it an evil transformation:
it turns ground capable into stones and pebbles.

هر دلی را سجده هم دستور نیست
مزد رحمت قسم هر مزدور نیست

Nor is it granted to every heart to fall down in prayer:
the wages of mercy are not the portion of every hireling.

هین بپشت آن مکن جرم و گناه
که کنم توبه در آیم در پناه

Beware! Do not commit crime and sin in reliance on,
"I will repent and come to refuge"

می‌بباید تاب و آبی توبه را
شرط شد برق و سحابی توبه را

For repentance, there must be a glow and a flood:
lightning and clouds are the condition indispensable to repentance.

آتش و آبی بباید میوه را
واجب آید ابر و برق این شیوه را

There must be fire and water for the fruit:
clouds and lightning are necessary for this accomplishment.

تا نباشد برق دل و ابر دو چشم
کی نشیند آتش تهدید و خشم

Unless there is the lightning of the heart and the rain-clouds of the two
eyes, how shall the fire of menace and wrath be allayed?

کی بروید سبزه‌ی ذوق وصال
کی بجوشد چشمه‌ها ز آب زلال

When shall the herbage grow, of the delight of union?
When shall the fountains of clear water gush forth?

کی گلستان راز گوید با چمن
کی بنفشه عهد بندد با سمن

When shall the rose-beds tell their secret to the garden?
When shall the violet make an engagement with the jasmine?

کی چناری کف گشاید در دعا
کی درختی سر فشاند در هوا

When shall a plane-tree open its hands in prayer?
When shall any tree toss its head in the air?

کی شکوفه آستین پر نثار
بر فشاندن گیرد ایام بهار

When shall the blossoms begin to shake out their sleeves
full of largesse in the days of spring?

کی فروزد لاله را رخ همچو خون
کی گل از کیسه بر آرد زر برون

When shall the cheeks of the anemone flame like blood?
When shall the rose bring gold out of its purse?

کی بیاید بلبل و گل بو کند
کی چو طالب فاخته کوکو کند

When shall the nightingale come and smell the rose?
When shall the dove say "coo, coo," as one that seeks?

کی بگوید لکلک آن لك لك به جان
لك چه باشد ملك تست ای مستعان

When shall the stork utter with its soul the cry *lak, lak*? What is *lak*?
"Yours is the kingdom, O You whose help is invoked."

کی نماید خاك اسرار ضمیر
کی شود بی‌آسمان بستان منیر

When shall the earth show forth the secrets of its inmost mind?
When shall the garden become radiant as the sky?

از کجا آورده‌اند آن حله‌ها
من کریم من رحیم کلها

From where have they gathered those garments?
All of them from One who is Bounteous and Merciful.

1665 آن لطافتها نشان شاهدی است
آن نشان پای مرد عابدی است

Those tendernesses are the signs of Witness:
they are the foot- prints of a man devoted to service.

آن شود شاد از نشان کاو دید شاه
چون ندید او را نباشد انتباه

That person that has seen the King is gladdened by the sign;
when one has not seen Him, there is no recognition.

روح آن کس کاو به هنگام أَ لَسْتُ
دید رب خویش و شد بی‌خویش و مست

The spirit of that one who at the time of *Am not I*?
Saw his Lord and became beside himself and intoxicated

او شناسد بوی می کاو می بخورد
چون نخورد او می چه داند بوی کرد

He knows the scent of the wine because he drank it;
when he has not drunk it, he cannot scent it.

ز انکه حکمت همچو ناقه‌ی ضاله است
همچو دلاله شهان را داله است

For Wisdom is like a stray camel:
like a go-between, it guides to kings.

1670 تو ببینی خواب در یك خوش لقا
کاو دهد وعده و نشانی مر ترا

You behold in dream a person of pleasing countenance,
who gives you a promise and a sign

که مراد تو شود اینك نشان
که بپیش آید ترا فردا فلان

That your desire will come to pass; here is the sign—
such and such a person will meet you to-morrow.

یك نشانی آن که او باشد سوار
یك نشانی که ترا گیرد کنار

One sign is that he will be riding;
one sign is that he will clasp you to his breast;

یك نشانی که بخندد پیش تو
یك نشان که دست بندد پیش تو

One sign is that he will smile before you;
one sign is that he will fold his hands in your presence;

یك نشانی آن که این خواب از هوس
چون شود فردا نگویی پیش کس

One sign is that when the morrow comes
you will not tell this dream to any one, though you would want to.

1675 ز ان نشان با والد یحیی بگفت
که نیایی تا سه روز اصلا به گفت

Concerning that sign, He said to the father of Yahya,
"You shall not begin to speak at all till three days.

تا سه شب خامش کن از نیك و بدت
این نشان باشد که یحیی آیدت

For three nights keep silence as to your good and ill:
this will be the sign that Yahya will come to you.

دم مزن سه روز اندر گفت‌وگو
کاین سکوت است آیت مقصود تو

During three days do not breathe a word,
for this silence is the sign of your purpose.

هین میاور این نشان را تو به گفت
وین سخن را دار اندر دل نهفت

Beware! Do not speak of this sign,
and keep this matter hidden in your heart."

این نشانها گویدش همچون شکر
این چه باشد صد نشانی دگر

He will sweetly tell these signs to him.
What are these signs? a hundred signs besides.

این نشان آن بود کان ملك و جاه
که همی‌جویی بیابی از اله

This is the sign that you will gain from God
the kingdom and power that you are seeking

آن که می‌گریی به شبهای دراز
و انکه می‌سوزی سحرگه در نیاز

That you weep continually in the long nights,
and that you are always ardent in supplication at the hour of dawn;

آن که بی‌آن روز تو تاریك شد
همچو دوکی گردنت باریك شد

That, in the absence of that, your day has become dark;
your neck has become thin as a spindle;

و آن چه دادی هر چه داری در زکات
چون زکات پاك بازان رختهات

And what you have given in alms all that you possess,
your belongings like the alms of those who gamble all away;

رختها دادی و خواب و رنگ رو
سر فدا کردی و گشتی همچو مو

You have given up your belongings and sleep and the colour of your face,
and sacrificed your head and become as a hair;

چند در آتش نشستی همچو عود
چند پیش تیغ رفتی همچو خود

You have sat—how often!--in the fire, like aloes-wood;
that you have gone—how often!—to meet the sword, like a helmet.

زین چنین بی‌چارگیها صد هزار
خوی عشاق است و ناید در شمار

A hundred thousand such acts of helplessness
are habitual to lovers, and cannot be reckoned.

چون که شب این خواب دیدی روز شد
از امیدش روز تو پیروز شد

After you have had this dream at night, the day breaks;
through hope thereof your day becomes triumphant.

چشم گردان کرده‌ای بر چپ و راست
کان نشان و آن علامتها کجاست

You have turned your eye to left and right,
where is that sign and those tokens.

بر مثال برگ می‌لرزی که وای
گر رود روز و نشان ناید به جای

You are trembling like a leaf,
"Alas, if the day depart and the sign come not to pass!"

می‌دوی در کوی و بازار و سرا
چون کسی کاو گم کند گوساله را

You are running in street and market and into houses,
like one that should lose a calf.

خواجه خیر است این دوادو چیستت
گم شده اینجا که داری کیستت

"Is it good, Sir? Why are you running to and fro?
Who belonging to you is it that you have lost here?"

گوییاش خیر است لیکن خیر من
کس نشاید که بداند غیر من

"It is good," you tell him,
"but none may know my good except myself.

گر بگویم نك نشانم فوت شد
چون نشان شد فوت وقت موت شد

If I tell it, lo, my sign is missed,
and when the sign is missed, the hour of death is come."

بنگری در روی هر مرد سوار
گویدت منگر مرا دیوانه‌وار

You peer into the face of every rider:
he says to you, "Do not look at me like a madman."

گوییاش من صاحبی گم کرده‌ام
رو به جستجوی او آورده‌ام

You say to him, "I have lost a friend;
I have set out to seek him.

دولتت پاینده بادا ای سوار
رحم کن بر عاشقان معذور دار

May your fortune be lasting, O rider!
Have pity on lovers and excuse."

چون طلب کردی به جد آمد نظر
جد خطا نکند چنین آمد خبر

When you have made search looking has been in earnest—
earnest endeavour does not fail: so the Tradition has come down

ناگهان آمد سواری نیك بخت
پس گرفت اندر کنارت سخت سخت

Suddenly comes a blessed rider;
then he clasps you very closely to his breast.

تو شدی بی‌هوش و افتادی به طاق
بی‌خبر گفت اینت سالوس و نفاق

You become senseless and fall to vaunting;
the ignorant man says, "Here is fraud and hypocrisy."

او چه می‌بیند در او این شور چیست
او نداند کان نشان وصل کیست

How does he see what this enthusiasm in him is?
He knows not with whom that is the sign of union.

این نشان در حق او باشد که دید
آن دگر را کی نشان آید پدید

This sign concerns him that has seen:
how should the sign appear to the other one?

هر زمان کز وی نشانی می‌رسید
شخص را جانی به جانی می‌رسید

Every moment that a sign was coming from Him,
a spirit was coming into that person's spirit.

ماهی بی‌چاره را پیش آمد آب
این نشانها تِلْكَ آیاتُ الکتاب

Water has reached the helpless fish.
These signs are *those are the signs of the Book.*

پس نشانیها که اندر انبیاست
خاص آن جان را بود کاو آشناست

Hence the signs which are in the prophets
are peculiar to him who is a friend.

این سخن ناقص بماند و بی‌قرار
دل ندارم بی‌دلم معذور دار

This discourse remains imperfect and unsettled;
I have no heart, I am out of my mind: excuse me.

ذره‌ها را کی تواند کس شمرد
خاصه آن کاو عشق عقل او ببرد

How can any one number the motes,
especially that one whose understanding has been transported by Love?

می‌شمارم برگهای باغ را
می‌شمارم بانگ کبك و زاغ را

Shall I number the leaves of the garden?
Shall I number the cries of the partridge and the crow?

در شمار اندر نیاید لیك من
می‌شمارم بهر رشد ممتحن

They come not into computation,
but I enumerate them for the guidance of him that is put to trial.

نحس کیوان یا که سعد مشتری
ناید اندر حصر گر چه بشمری

The sinister influence of Saturn and the auspicious influence of Jupiter
come not into computation, though you may enumerate;

لیك هم بعضی از این هر دو اثر
شرح باید کرد یعنی نفع و ضر

But still, some of these two effects must be explained—
that is, the benefit and injury

تا شود معلوم آثار قضا
شمه ای مر اهل سعد و نحس را

In order that some little part of the effects of the consequence
may be made known to the good-fortuned and the ill-starred

طالع آن کس که باشد مشتری
شاد گردد از نشاط و سروری

He whose ascendant is Jupiter
will be rejoiced by vivacity and eminence;

و انکه را طالع زحل از هر شرور
احتیاطش لازم آید در امور

And it will be necessary for him whose ascendant is Saturn
to take precautions against every mischief in his affairs.

گر بگویم آن زحل استاره را
ز آتشش سوزد مر آن بی‌چاره را

If I should speak to one whose planet is Saturn of his fire,
it would burn that unfortunate man.

اذْكُرُوا اللَّهَ شاه ما دستور داد
اندر آتش دید ما را نور داد

Our King has given permission, “*Commemorate Allah*”:
He saw us in the fire and gave us light.

گفت اگر چه پاکم از ذکر شما
نیست لایق مر مرا تصویرها

He has said, “ Although I far transcend your commemoration,
the pictorial ideas are not suitable to Me,

لیك هرگز مست تصویر و خیال
در نیابد ذات ما را بی‌مثال

Yet he that is intoxicated with imagination and fancy
will never apprehend My essence without similes.”

ذکر جسمانه خیال ناقص است
وصف شاهانه از آنها خالص است

Bodily commemoration is an imperfect imaginings:
the Kingly attributes are remote from those.

شاه را گوید کسی جولاه نیست
این چه مدح است این مگر آگاه نیست

If any one says of a king, “He is not a weaver,” what praise is this?
He is surely ignorant.

انکار کردن موسی علیه السلام بر مناجات شبان

How Moses, on whom be peace, took offence at the prayer of the shepherd.

دید موسی یك شبانی را به راه
کاو همی‌گفت ای خدا و ای اله

Moses saw a shepherd on the way,
who was saying, “O God who chooses,

تو کجایی تا شوم من چاکرت
چارقت دوزم کنم شانه سرت

Where are You, that I may become Your servant
and sew Your shoes and comb Your head?

جامه‌ات شویم شپشهایت کشم
شیر پیشت آورم ای محتشم

That I may wash Your clothes and kill Your lice and bring milk to You,
O worshipful One;

دستکت بوسم بمالم پایکت
وقت خواب آید بروبم جایکت

That I may kiss Your little hand and rub Your little foot,
bedtime comes I may sweep Your little room,

ای فدای تو همه بزهای من
ای به یادت هیهی و هیهای من

O You to whom all my goats be a sacrifice,
O You in remembrance of whom are my cries of ay and ah!”

این نمط بی‌هوده می‌گفت آن شبان
گفت موسی با کی است این ای فلان

The shepherd was speaking foolish words in this wise.
Moses said, “Man, to whom is this?”

گفت با آن کس که ما را آفرید
این زمین و چرخ از او آمد پدید

He answered, “To that One who created us;
by whom this earth and sky were brought to sight.”

گفت موسی های خیره‌سر شدی
خود مسلمان ناشده کافر شدی

“Listen!” said Moses, “ you have become very backsliding;
indeed you have not become a Moslem, you have become an infidel.

این چه ژاژست و چه کفر است و فشار
پنبه‌ای اندر دهان خود فشار

What babble is this? What blasphemy and raving?
Stuff some cotton into your mouth!

گند کفر تو جهان را گنده کرد
کفر تو دیبای دین را ژنده کرد

The stench of your blasphemy has made the world stinking:
your blasphemy has turned the silk robe of religion into rags.

چارق و پا تابه لایق مر تراست
آفتابی را چنینها کی رواست

Shoes and socks are fitting for you,
how are such things right for a Sun?

گر نبندی زین سخن تو حلق را
آتشی آید بسوزد خلق را

If you do not stop your throat from these words,
a fire will come and burn up the people.

آتشی گر نامده ست این دود چیست
جان سیه گشته روان مردود چیست

If a fire has not come, what is this smoke?
Why has your soul become black and your spirit rejected?

گر همی‌دانی که یزدان داور است
ژاژ و گستاخی ترا چون باور است

If you know that God is the Judge,
how is it right for you this doting talk and familiarity?

دوستی بی‌خرد خود دشمنی است
حق تعالی زین چنین خدمت غنی است

Truly, the friendship of a witless man is enmity:
the high God is not in want of suchlike service.

با که می‌گویی تو این با عم و خال
جسم و حاجت در صفات ذو الجلال

To whom are you saying this? To your paternal and maternal uncles?
Are the body and its needs among the attributes of the Lord of glory?

شیر او نوشد که در نشو و نماست
چارق او پوشد که او محتاج پاست

He that is waxing and growing drinks milk:
he that has need of feet puts on shoes.

ور برای بنده‌ش است این گفت‌وگو
آن که حق گفت او من است و من خود او

And if these words are for His servant,
of whom God said, ‘He is I and I myself am he’;

آن که گفت انی مرضت لم تعد
من شدم رنجور او تنها نشد

Of whom He said, ‘*Truly, I was sick and you did not visit Me*’,
‘I became ill, not he alone’;

آن که بی‌یسمع و بی‌یبصر شده ست
در حق آن بنده این هم بی‌هده ست

Who has become *seeing* by Me and *hearing* by Me
This is foolish nonsense even in regard to that servant.

بی‌ادب گفتن سخن با خاص حق
دل بمیراند سیه دارد ورق

To speak irreverently to one chosen of God
causes the heart to perish and keeps the page black.

گر تو مردی را بخوانی فاطمه
گر چه یك جنسند مرد و زن همه

If you should call a man Fatima —
though men and women are all of one kind

قصد خون تو کند تا ممکن است
گر چه خوش خو و حلیم و ساکن است

He will seek to murder you, so far as it is possible,
albeit he is good-natured and forbearing and quiet.

فاطمه مدح است در حق زنان
مرد را گویی بود زخم سنان

Fatima is praise in regard to women,
if you address it to a man; it is the blow of a spearhead.

دست و پا در حق ما استایش است
در حق پاکی حق آلایش است

Hand and foot are praise in relation to us;
in relation to the holiness of God they are pollution.

لَمْ یَلِدْ لَمْ یُولَدْ او را لایق است
والد و مولود را او خالق است

He begat not, He was not begotten are appropriate to Him:
He is the Creator of begetter and begotten.

هر چه جسم آمد ولادت وصف اوست
هر چه مولود است او زین سوی جوست

Birth is the attribute of everything that is body:
whatever is born is on this side of the river,

ز انکه از کون و فساد است و مهین
حادث است و محدثی خواهد یقین

Because it is of becoming and decay and contemptible:
it is originated and certainly requires an Originator.”

گفت ای موسی دهانم دوختی
و ز پشیمانی تو جانم سوختی

He said, "O Moses, you have closed my mouth
and you have burned my soul with repentance."

جامه را بدرید و آهی کرد تفت
سر نهاد اندر بیابانی و رفت

He rent his garment and heaved a sigh,
and hastily turned his head towards the desert and went.

عتاب کردن حق تعالی با موسی علیه السلام از بهر آن شبان

How the high God rebuked Moses, on whom be peace, on account of the shepherd.

وحی آمد سوی موسی از خدا
بندهٔ ما را ز ما کردی جدا

A revelation came to Moses from God—
"You have parted My servant from Me.

تو برای وصل کردن آمدی
نی برای فصل کردن آمدی

Did you come to unite,
or did you come to sever?

تا توانی پا منه اندر فراق
أبغض الأشياء عندي الطلاق

So far as you can, do not set foot in separation:
of things the most hateful to Me is divorce.

هر کسی را سیرتی بنهاده‌ام
هر کسی را اصطلاحی داده‌ام

I have bestowed on every one a way of acting:
I have given to every one a form of expression.

در حق او مدح و در حق تو ذم
در حق او شهد و در حق تو سم

In regard to him it is praise, and in regard to you it is blame:
in regard to him honey, and in regard to you poison.

ما بری از پاك و ناپاکی همه
از گران جانی و چالاکی همه

I am independent of all purity and impurity,
of all slothfulness and alacrity.

من نکردم امر تا سودی کنم
بلکه تا بر بندگان جودی کنم

I did not ordain that I might make any profit;
no, but that I might do a kindness to servants.

هندوان را اصطلاح هند مدح
سندیان را اصطلاح سند مدح

In the Hindus the idiom of Hind is praiseworthy;
in the Sindians the idiom of Sind is praiseworthy.

من نگردم پاك از تسبیحشان
پاك هم ایشان شوند و در فشان

I am not sanctified by their glorification;
it is they that become sanctified and pearl-scattering.

ما زبان را ننگریم و قال را
ما روان را بنگریم و حال را

I look not at the tongue and the speech;
I look at the inward and the state.

ناظر قلبیم اگر خاشع بود
گر چه گفت لفظ ناخاضع رود

I gaze into the heart whether it be humble,
though the words uttered be not humble,

ز انکه دل جوهر بود گفتن عرض
پس طفیل آمد عرض جوهر غرض

Because the heart is the substance, speech the accident;
so the form is subservient, the substance is the object.

چند ازین الفاظ و اضمار و مجاز
سوز خواهم سوز با آن سوز ساز

How much of these phrases and conceptions and metaphors?
I want burning, burning: become friendly with that burning!

آتشی از عشق در جان بر فروز
سربه‌سر فکر و عبارت را بسوز

Light up a fire of love in your soul,
burn thought and expression entirely!

موسیا آداب دانان دیگرند
سوخته جان و روانان دیگرند

O Moses, they that know the rituals are of one sort,
they whose souls and spirits burn are of another sort."

عاشقان را هر نفس سوزیدنی ست
بر ده ویران خراج و عشر نیست

To lovers there is a burning at every moment:
tax and tithe are not on a ruined village.

گر خطا گوید و را خاطی مگو
گر بود پر خون شهید او را مشو

If he speaks faultily, do not call him faulty;
and if he be bathed in blood, do not wash martyrs.

خون شهیدان را ز آب اولی‌تر است
این خطا از صد ثواب اولی‌تر است

For martyrs, blood is better than water:
this fault is better than a hundred right actions.

در درون کعبه رسم قبله نیست
چه غم ار غواص را پاچیله نیست

Within the Ka`ba the rule of the *qibla* does not exist:
what matter if the diver has no snow-shoes?

تو ز سر مستان قلاووزی مجو
جامه چاکان را چه فرمایی رفو

Do not seek guidance from the drunken:
why do you order those whose garments are torn in pieces to mend them?

ملت عشق از همه دینها جداست
عاشقان را ملت و مذهب خداست

The religion of Love is apart from all religions:
for lovers, the religion and creed is—God.

لعل را گر مهر نبود باك نیست
عشق در دریای غم غمناك نیست

If the ruby has not a seal, it is no harm:
Love in the sea of sorrow is not sorrowful.

وحی آمدن موسی را علیه السلام در عذر آن شبان

How the revelation came to Moses, on whom be peace, excusing that shepherd.

بعد از آن در سر موسی حق نهفت
رازهایی کان نمی‌آید به گفت

After that, God hid in the inmost heart of Moses
mysteries which cannot be spoken.

بر دل موسی سخنها ریختند
دیدن و گفتن به هم آمیختند

Words were poured upon his heart:
vision and speech were mingled together.

چند بی‌خود گشت و چند آمد به خود
چند پرید از ازل سوی ابد

How oft did he become beside himself and how oft return to himself!
How oft did he fly from eternity to everlastingness!

بعد از این گر شرح گویم ابلهی است
ز انکه شرح این ورای آگهی است

If I should unfold after this, it is foolishness,
because the explanation of this is beyond understanding;

ور بگویم عقلها را بر کند
ور نویسم بس قلمها بشکند

And if I should speak it would root up minds;
and if I should write, it would shatter many pens.

چون که موسی این عتاب از حق شنید
در بیابان در پی چوپان دوید

When Moses heard these reproaches from God,
he ran into the desert in quest of the shepherd.

بر نشان پای آن سر گشته راند
گرد از پرده‌ی بیابان بر فشاند

He pushed on over the footprints of the bewildered man,
he scattered dust from the skirt of the desert.

گام پای مردم شوریده خود
هم ز گام دیگران پیدا بود

The footstep of a man distraught is, in truth,
distinct from the footsteps of others:

یك قدم چون رخ ز بالا تا نشیب
یك قدم چون پیل رفته بر وریب

One step like the rook from top to bottom;
one step he goes crossways, like the bishop;

گاه چون موجی بر افرازان علم
گاه چون ماهی روانه بر شکم

Now lifting his crest like a wave;
now going on his belly like a fish;

گاه بر خاکی نبشته حال خود
همچو رمالی که رملی بر زند

Now writing his state on some dust,
like a geomancer who takes an omen by drawing lines.

عاقبت دریافت او را و بدید
گفت مژده ده که دستوری رسید

At last he overtook and beheld him;
the giver of glad news said, “Permission has come”.

هیچ آدابی و ترتیبی مجو
هر چه می‌خواهد دل تنگت بگو

Do not seek any rules or method;
say whatsoever your distressful heart desires.

کفر تو دین است و دینت نور جان
ایمنی و ز تو جهانی در امان

Your blasphemy is religion, and your religion is the light of the spirit:
you are saved, and through you a world is in salvation.

ای معاف یَفْعَلُ اللّهُ ما یشاء
بی‌محابا رو زبان را بر گشا

O you who are made secure by *God does whatever He wills,*
go, loose your tongue without regard.”

گفت ای موسی از آن بگذشته‌ام
من کنون در خون دل آغشته‌ام

He said, “O Moses, I have passed beyond that:
I am now bathed in heart’s blood.

من ز سدره‌ی منتهی بگذشته‌ام
صد هزاران ساله ز آن سو رفته‌ام

I have passed beyond the Lote-tree of the farthest limit,
I have gone a hundred thousand years’ journey on the other side.

تازیانه بر زدی اسبم بگشت
گنبدی کرد و ز گردون بر گذشت

You applied the lash, and my horse shied, made a bound,
and passed beyond the sky.

محرم ناسوت ما لاهوت باد
آفرین بر دست و بر بازوت باد

May the Divine Nature be intimate with my human nature—
blessings be on Your hand and on your arm!

حال من اکنون برون از گفتن است
این چه می‌گویم نه احوال من است

Now my state is beyond telling:
what I am telling is not my state.”

نقش می بینی که در آیینه ایست
نقش تست آن نقش آن آیینه نیست

You behold the image which is in a mirror:
it is your image; it is not the image of the mirror.

دم که مرد نایی اندر نای کرد
در خور نای است نه در خورد مرد

The breath which the flute-player puts into the flute—
does it belong to the flute? No, it belongs to the man.

هان و هان گر حمد گویی گر سپاس
همچو نافرجام آن چوپان شناس

Take good heed! Whether you speak praise or thanksgiving,
know that it is even as the unseemly of that shepherd.

حمد تو نسبت بدان گر بهتر است
لیك آن نسبت به حق هم ابتر است

Though your praise is better in comparison with that,
yet in relation to God it too is maimed.

چند گویی چون غطا برداشتند
کاین نبوده ست آن که می‌پنداشتند

How often will you say, when the lid has been raised,
"This was not what they were thinking!"

این قبول ذکر تو از رحمت است
چون نماز مستحاضه رخصت است

This acceptance of your praise is from mercy: it is an indulgence,
like the prayers of a woman suffering from a heavy period.

با نماز او بیالوده ست خون
ذکر تو آلوده‌ی تشبیه و چون

Her prayers are stained with blood;
your praise is stained with assimilation and qualification.

خون پلید است و به آبی می‌رود
لیك باطن را نجاستها بود

Blood is foul, and it goes by water;
but the inward part has impurities

کان به غیر آب لطف کردگار
کم نگردد از درون مرد کار

Which fail not from the interior of the man of works
except by the water of the grace of the Maker.

در سجودت کاش رو گردانی‌ای
معنی سبحان ربی دانی‌ای

Would that in your bowing low in prayer you would turn your face
and apprehend the meaning of "Glory to my Lord!"

کای سجودم چون وجودم ناسزا
مر بدی را تو نکویی ده جزا

Saying, "Oh, my prostration, like my existence, is unworthy:
give good in return for evil!"

این زمین از حلم حق دارد اثر
تا نجاست برد و گلها داد بر

This earth has the mark of God's clemency,
in that it got filth and gave flowers as the produce;

تا بپوشد او پلیدیهای ما
در عوض بر روید از وی غنچه‌ها

In that it covers our pollutions,
buds grow up from it in exchange.

پس چو کافر دید کاو در داد و جود
کمتر و بی‌مایه تر از خاك بود

Therefore, when the infidel saw that in giving and lavishing
he was meaner and poorer than the earth,

از وجود او گل و میوه نرست
جز فساد جمله پاکیها نجست

Flowers and fruit did not grow from his being;
he sought nothing but the corruption of all purities,

گفت واپس رفته‌ام من در ذهاب
حسرتا یا لیتني کنت تراب

He said, "I have gone backwards in course. Alas!
would that I had been earth!

کاش از خاکی سفر نگزیدمی
همچو خاکی دانه‌ای می‌چیدمی

Would that I had not chosen to travel away from earthiness,
like a clod of earth I had gathered some grain!

چون سفر کردم مرا راه آزمود
زین سفر کردن ره آوردم چه بود

When I travelled, the Way tried me:
what was the present I brought from this travelling?"

ز آن همه میلش سوی خاك است کاو
در سفر سودی نبیند پیش رو

It is from all that propensity of his towards earth
that he sees before him no profit in the journey.

روی واپس کردنش آن حرص و آز
روی در ره کردنش صدق و نیاز

His turning his face back is that greed and avarice;
his turning his face to the Way is sincerity and supplication.

هر گیا را کش بود میل علا
در مزید است و حیات و در نما

Every herb that has a propensity for upwards
is in increase and life and growth;

چون که گرداند سر سوی زمین
در کمی و خشکی و نقص و غبین

When it has turned its head towards the earth,
in decrease and dryness and failure and disappointment

میل روحت چون سوی بالا بود
در تزاید مرجعت آن جا بود

When the propensity of your spirit is upwards, in increase,
and that place is the place to which you will return;

ور نگون سازی سَرَت سوی زمین
آفلی حق لا یحب الآفلین

But if you are upside down, your head towards the earth,
you are one that sinks: God loves not them that sink.

پرسیدن موسی علیه السلام از حق تعالی سر غلبه‌ی ظالمان

How Moses, on whom be peace, asked the high God the secret of the predominance of the unjust.

گفت موسی ای کریم کارساز
ای که یك دم ذکر تو عمر دراز

Moses said, "O Bounteous Disposer,
O You whom to commemorate for one moment is a long life,

نقش کژمژ دیدم اندر آب و گل
چون ملایك اعتراضی کرد دل

I have seen the crooked, misshapen image in water and clay,
and like the angels, my heart has raised an objection,

که چه مقصود است نقشی ساختن
و اندر او تخم فساد انداختن

As to what is the purpose of making an image
and casting within it the seed of corruption?

آتش ظلم و فساد افروختن
مسجد و سجده کنان را سوختن

To kindle the fire of iniquity and corruption;
to burn the mosque and those who bend low in prayer;

مایه‌ی خونابه و زردآبه را
جوش دادن از برای لابه را

To set boiling the source of bloody tears
for the sake of humble entreaties

من یقین دانم که عین حکمت است
لیك مقصودم عیان و رویت است

I know for certain that it is the essence of wisdom,
but my aim is actual seeing and vision.

آن یقین می‌گویدم خاموش کن
حرص رویت گویدم نه جوش کن

That certainty says to me, 'keep silence';
the craving for vision says to me, 'make a stir.'

مر ملایك را نمودی سر خویش
کاین چنین نوشی همی‌ارزد به نیش

You have shown Your secret to the angels,
that such honey as this is worth the sting.

عرضه کردی نور آدم را عیان
بر ملایك گشت مشکلها بیان

You have displayed the Light of Adam manifestly to the angels,
the difficulties were explained.

حشر تو گوید که سر مرگ چیست
میوه‌ها گویند سر برگ چیست

Your Resurrection declares what is the secret of death:
the fruits declare what is the secret of the leaves."

سر خون و نطفه حسن آدمی است
سابق هر بیشیی آخر کمی است

The secret of blood and seed is the excellence of Man;
after all, inferiority is antecedent to every superiority.

لوح را اول بشوید بی‌وقوف
آن گهی بروی نویسد او حروف

The ignorant first washes the tablet,
and then he writes the letters upon it.

خون کند دل را و اشك مستهان
بر نویسد بر وی اسرار آن گهان

He turns the heart into blood and abject tears,
and then He writes the mysteries upon it.

وقت شستن لوح را باید شناخت
که مر آن را دفتری خواهند ساخت

At the time of washing the tablet
one must recognise that it will be made into a book.

چون اساس خانه‌ای می‌افگنند
اولین بنیاد را بر می‌کنند

When they lay the foundation of a house,
they dig up the first foundation.

گل بر آرند اول از قعر زمین
تا به آخر بر کشی ماء معین

People first fetch up clay from the depths of the earth
in order that at last you may draw up *flowing water*.

از حجامت کودکان گریند زار
که نمی‌دانند ایشان سر کار

Children weep piteously at cupping,
for they know not the secret of the matter;

مرد خود زر می‌دهد حجام را
می‌نوازد نیش خون آشام را

A man, in truth, gives the cupper gold
and fondles the blood-drinking lancet.

می‌دود حمال زی بار گران
می‌رباید بار را از دیگران

The porter runs to the heavy load:
he snatches the load from others.

جنگ حمالان برای بار بین
این چنین است اجتهاد کار بین

Behold the struggle of the porters for the load!
Such is the endeavour of him that sees,

چون گرانیها اساس راحت است
تلخها هم پیشوای نعمت است

Inasmuch as burdens are the foundation of ease,
and bitter things, too, are the forerunners of enjoyment.

حفت الجنة بمکروهاتنا
حفت النیران من شهواتنا

Paradise is compassed about with the things we dislike;
the fires are compassed about with our lusts.

تخم مایه‌ی آتشت شاخ تر است
سوخته‌ی آتش قرین کوثر است

The seed of the substance of your fire is the fresh bough;
he that is burned by the fire is the comrade of Kawthar.

هر که در زندان قرین محنتی است
آن جزای لقمه‌ای و شهوتی است

Whoever is the comrade of affliction in prison—
that is the retribution for a mouthful and a lust.

هر که در قصری قرین دولتی است
آن جزای کارزار و محنتی است

Whoever is the comrade of a high fortune in a palace—
that is the reward for some battle-field and sore trial.

هر که را دیدی به زر و سیم فرد
دان که اندر کسب کردن صبر کرد

Whomever you have seen unrivalled in gold and silver—
know that he has been patient in earning.

بی‌سبب بیند چو دیده شد گذار
تو که در حسی سبب را گوش دار

When the eye has become piercing, he sees without causes.
You who are in sense-perception, pay you heed to causes!

آن که بیرون از طبایع جان اوست
منصب خرق سببها آن اوست

He whose spirit is beyond natural properties—
to him belongs the position of power to split causes.

بی‌سبب بیند نه از آب و گیا
چشم چشمه‌ی معجزات انبیا

The eye regards the fountain of the miracles of the prophets
as without cause, not as from water and herbage.

این سبب همچون طبیب است و علیل
این سبب همچون چراغ است و فتیل

These causes are like the physician and the sick:
these causes are like the lamp and the wick.

شب چراغت را فتیل نو بتاب
پاك دان زینها چراغ آفتاب

Twist a new wick for your night-lamp;
know that the lamp of the sun transcends these things.

رو تو کهگل ساز بهر سقف خان
سقف گردون را ز کهگل پاك دان

Go you and make plaster for the roof of your house,
know that the roof of the sky is undefiled by plaster.

اه که چون دل دار ما غم سوز شد
خلوت شب در گذشت و روز شد

Alas that, after our Beloved had burned our pain,
the night-time of being alone passed away and became day!

جز به شب جلوه نباشد ماه را
جز به درد دل مجو دل خواه را

Except at night there is no unveiling of the moon:
except through heartache do not seek your heart's desire.

ترك عیسی کرده خر پروردهای
لاجرم چون خر برون پردهای

Forsaking Jesus, you have fostered the donkey:
of necessity, like the donkey, you are outside of the curtain.

طالع عیسی است علم و معرفت
طالع خر نیست ای تو خر صفت

Knowledge and gnosis are the fortune of Jesus;
they are not the fortune of the donkey, O you asinine one!

نالهی خر بشنوی رحم آیدت
پس ندانی خر خری فرمایدت

You listen to the moaning of the donkey, and pity comes over you;
then you, know not the donkey commands you to be asinine.

رحم بر عیسی کن و بر خر مکن
طبع را بر عقل خود سرور مکن

Have pity on Jesus and have no pity on the donkey:
do not make the nature lord over your intellect.

طبع را هل تا بگرید زار زار
تو از او بستان و وام جان گزار

Let the nature weep sore and bitterly:
do you take from it and pay the debt of the soul.

سالها خربنده بودی بس بود
ز انکه خربنده ز خر واپس بود

For years you have been the donkey's slave.
It is enough, for the donkey's slave is behind the donkey.

ز اخروهن مرادش نفس تست
کاو به آخر باید و عقلت نخست

The thing meant by "put them behind" is your nafs;
for it must be last and your intellect first.

هم مزاج خر شده ست این عقل پست
فکرش این که چون علف آرم بدست

This base intellect has become of the same temperament as the ass:
its thought is how it shall get hold of fodder.

آن خر عیسی مزاج دل گرفت
در مقام عاقلان منزل گرفت

The ass of Jesus took the temperament of the spirit:
it took its abode in the place of the intelligent,

ز انکه غالب عقل بود و خر ضعیف
از سوار زفت گردد خر نحیف

Because intellect was ruling, and the ass weak —
the donkey is made lean by a strong rider

و ز ضعیفی عقل تو ای خر بها
این خر پژمرده گشته ست اژدها

While from the weakness of your intellect, O you who have the value of a donkey, this worn-out donkey has become a dragon.

گر ز عیبی گشته ای رنجور دل
هم از او صحت رسد او را مهل

If through Jesus you have become heartsick,
health too comes from him: do not leave him.

چونی ای عیسای عیسی دم ز رنج
که نبود اندر جهان بیمار گنج

How are you as to affliction, O Jesus who has the breath of Jesus?
For there never was in the world a treasure without a snake

چونی ای عیسی ز دیدار جهود
چونی ای یوسف ز مکار حسود

How are you, O Jesus, at the sight of the Jews?
How are you, O Joseph, in respect of the envious plotter?

تو شب و روز از پی این قوم غمر
چون شب و روزی مدد بخشای عمر

Night and day for the sake of this foolish people
you, like night and day, are a renewer of life.

چونی از صفراییان بی‌هنر
چه هنر زاید ز صفرا درد سر

Alas for those bile filled ones who are without excellence!
What excellence is born from bile? Headache.

تو همان کن که کند خورشید شرق
ما نفاق و حیله و دزدی و زرق

Do you the same thing that the sun of the east does
with hypocrisy and craft and thieving and dissimulation.

تو عسل ما سرکه در دنیا و دین
دفع این صفرا بود سرکنگبین

You are honey, we are vinegar in this world and in religion;
the removing this bile is oxymel.

سرکه افزودیم ما قوم زحیر
تو عسل بفزا کرم را وامگیر

We folk who suffer from colic have added more and more vinegar;
add more and more honey, withhold not Your bounty.

این سزید از ما چنان آمد ز ما
ریگ اندر چشم چه افزاید عما

This was meet in us; such issued from us:
what is increased by sand in the eye? Blindness.

آن سزد از تو أیا کحل عزیز
که بیابد از تو هر ناچیز چیز

It is proper in you, O precious eye salve,
that every nothing should gain from you something.

ز آتش این ظالمانت دل کباب
از تو جمله اهد قومی بد خطاب

Your heart is roasted by the fire of these unrighteous men,
all your appeal has been, "Guide my people!"

کان عودی در تو گر آتش زنند
این جهان از عطر و ریحان آگنند

You are a mine of aloes-wood: if they set you afire,
they will fill this world with attar of roses and sweet basil.

تو نه آن عودی کز آتش کم شود
تو نه آن روحی که اسیر غم شود

You art not that aloes-wood that is diminished by the fire:
you art not that spirit that is made captive by grief.

عود سوزد کان عود از سوز دور
باد کی حمله برد بر اصل نور

Aloes-wood burns, the mine of aloes-wood is far from burning:
how should the wind assail the source of light?

ای ز تو مر آسمانها را صفا
ای جفای تو نکوتر از وفا

Oh, it is from you the heavens have purity;
oh, Your unkindness is better than kindness,

ز انکه از عاقل جفایی گر رود
از وفای جاهلان آن به بود

Because if an unkindness come from the wise
it is better than the kindness of the ignorant

گفت پیغمبر عداوت از خرد
بهتر از مهری که از جاهل رسد

The Prophet said, "Enmity from wisdom
is better than the love that comes from a fool.'

رنجانیدن امیری خفته‌ای را که مار در دهانش رفته بود

How an Amir harassed a sleeping man into whose mouth a snake had gone.

عاقلی بر اسب می‌آمد سوار
در دهان خفته‌ای می‌رفت مار

A wise man was riding along
a snake was going into the mouth of a man asleep.

آن سوار آن را بدید و می‌شتافت
تا رماند مار را فرصت نیافت

The rider saw that, and was hurrying to scare away the snake,
he got no chance.

چون که از عقلش فراوان بد مدد
چند دبوسی قوی بر خفته زد

Since he had an abundant supply of intelligence,
he struck the sleeper several powerful blows with a mace.

برد او را زخم آن دبوس سخت
زو گریزان تا به زیر یك درخت

The strokes of the hard mace
drove him in flight from him to beneath a tree.

سیب پوسیده بسی بد ریخته
گفت از این خور ای به درد آویخته

There were many rotten apples which had dropped:
he said, “Eat of these, O you in the grip of pain!”

سیب چندان مر و را در خورد داد
کز دهانش باز بیرون می‌فتاد

He gave the man so many apples to eat
that they were falling out of his mouth again.

بانگ می‌زد کای امیر آخر چرا
قصد من کردی تو نادیده جفا

He was crying, “O Amir, pray, why have you set on me?
What have I done to you?

گر ترا ز اصل است با جانم ستیز
تیغ زن یك بارگی خونم بریز

If you have an inveterate and mortal feud with me,
strike with your sword and shed my blood at once.

شوم ساعت که شدم بر تو پدید
ای خنك آن را که روی تو ندید

Ill-omened the hour I came into your sight:
oh, happy he that never saw your face!

بی‌جنایت بی‌گنه بی‌بیش و کم
ملحدان جایز ندارند این ستم

Without guilt, without sin, without anything great or small--
the heretics hold not such oppression allowable.

می‌جهد خون از دهانم با سخن
ای خدا آخر مکافاتش تو کن

Blood gushes from my mouth together with words.
O God, I beseech You, give him the retribution!”

هر زمان می‌گفت او نفرین نو
اوش می‌زد کاندر این صحرا بدو

Every instant he was uttering a new curse,
he kept beating him and saying, “Run in this plain.”

زخم دبوس و سوار همچو باد
می‌دوید و باز در رو می‌فتاد

Blows of the mace, and the rider as the wind!
He went on running and again falling on his face.

ممتلی و خوابناك و سست بد
پا و رویش صد هزاران زخم شد

He was full-fed and sleepy and fatigued:
his feet and face became a hundred thousand wounds.

تا شبانگه می‌کشید و می‌گشاد
تا ز صفرا قی شدن بر وی فتاد

Till nightfall he drove to and fro’,
until vomiting caused by bile overtook him.

زو بر آمد خورده‌ها زشت و نکو
مار با آن خورده بیرون جست از او

All the things he had eaten, bad or good, came up from him:
the snake shot forth from him along with what he had eaten.

چون بدید از خود برون آن مار را
سجده آورد آن نکو کردار را

When he saw the snake outside of him,
he fell on his knees before that beneficent man.

سهم آن مار سیاه زشت زفت
چون بدید آن دردها از وی برفت

As soon as he saw the horror of that black, ugly, big snake,
those griefs departed from him.

گفت خود تو جبرییل رحمتی
یا خدایی که ولی نعمتی

“Truly,” said he, “you are the Gabriel of mercy, or you are God,
for you are the lord of bounty.

ای مبارك ساعتی که دیدی‌ام
مرده بودم جان نو بخشیدی‌ام

Oh, blessed the hour that you saw me:
I was dead, you have given me new life.

تو مرا جویان مثال مادران
من گریزان از تو مانند خران

You seeking me like mothers;
I fleeing from you like asses.

خر گریزد از خداوند از خری
صاحبش در پی ز نیکو گوهری

The donkey flees from his master because of donkey nature;
his owner after because of good-nature.

نه از پی سود و زیان می‌جویدش
بلک تا گرگش ندَرّد یا دَدش

He seeks him, not on account of profit or loss,
but in order that a wolf or wild beast may not tear him.

ای خنك آن را که بیند روی تو
یا در افتد ناگهان در کوی تو

Oh, happy he that espies your face
or suddenly lights upon your abode.

ای روان پاك بستوده ترا
چند گفتم ژاژ و بی‌هوده ترا

O you whom the pure spirit has praised,
how many foolish and idle words have I spoken to you!

ای خداوند و شهنشاه و امیر
من نگفتم جهل من گفت آن مگیر

O lord and emperor and Amir, I spoke not, my folly spoke:
do not punish that.

شمه‌ای زین حال اگر دانستمی
گفتن بی‌هوده کی تانستمی

If I had known a little of this matter,
how could I have spoken foolish words?

بس ثنایت گفتمی ای خوش خصال
گر مرا يك رمز می‌گفتی ز حال

I should have spoken much praise of you, O man of good qualities,
if you had given me a single hint as to the case;

لیك خامش کرده می‌آشوفتی
خامشانه بر سرم می‌کوفتی

But you, keeping silence, showed perturbation
and silently continued to beat me on the head.

شد سرم کالیوه عقل از سر بجست
خاصه این سر را که مغزش کمتر است

My head became dizzy; the wits flew out of my head—
especially as this head has little brain.

عفو کن ای خوب روی خوب کار
آن چه گفتم از جنون اندر گذار

Pardon, O man of goodly countenance and goodly behaviour:
let pass that which I said in frenzy."

گفت اگر من گفتمی رمزی از آن
زهره‌ی تو آب گشتی آن زمان

He answered, "If I had uttered a hint of it,
your gall would instantly have turned to water

گر ترا من گفتمی اوصاف مار
ترس از جانت بر آوردی دمار

Had I told you the qualities of the snake,
terror would have made you give up the ghost.'"

مصطفی فرمود اگر گویم به راست
شرح آن دشمن که در جان شماست

Mustafa said, ' If I should tell correctly
the description of the enemy which is in your souls,

زهره‌های پر دلان هم بر درد
نه رود ره نه غم کاری خورد

The gall-bladders even of courageous men would burst:
he would neither go his way nor care for any work.

نه دلش را تاب ماند در نیاز
نه تنش را قوت روزه و نماز

Neither would there remain to his heart endurance in supplication,
nor to his body strength for fasting and prayer.

همچو موشی پیش گربه لا شود
همچو بره پیش گرگ از جا رود

He would become nothing as a mouse before a cat;
he would be distraught as a lamb before a wolf.

اندر او نه حیله ماند نه روش
پس کنم ناگفته تان من پرورش

No power to plan or move would remain in him:
therefore I tend you without speaking.

همچو بو بکر ربابی تن زنم
دست چون داود در آهن زنم

I am mute, like Bu Bakr-i Rababi;
I handle the iron, like David,

تا محال از دست من حالی شود
مرغ پر برکنده را بالی شود

So that by my hand the impossible is brought to pass,
and wings are restored to the bird whose plumes were torn away.

چون یَدُ اللَّهِ فَوْقَ أَیْدِیهِمْ بود
دست ما را دست خود فرمود احد

Since there is *the hand of God is above their hands*,
the One has declared our hand to be His hand.

پس مرا دست دراز آمد یقین
بر گذشته ز آسمان هفتمین

Therefore mine is surely a long hand
that has passed beyond the Seventh Heaven.

دست من بنمود بر گردون هنر
مقریا بر خوان که انْشَقَّ القمر

My hand showed cunning upon the sky: O teacher of the Qur'an,
recite the *moon hath been cleft asunder.*'

این صفت هم بهر ضعف عقلهاست
با ضعیفان شرح قدرت کی رواست

This characteristic, moreover, is on account of the weakness of understandings:
how is it possible to explain the omnipotence to the weak?

خود بدانی چون بر آری سر ز خواب
ختم شد و الله أعلم بالصواب

You will surely know when you lift your head from sleep.
It is the end, and *God knows best* what is right.

مر ترا نه قوت خوردن بدی
نه ره و پروای قی کردن بدی

"You would not have been able to eat,
nor would you have been capable of vomiting or cared.

می‌شنیدم فحش و خر می‌راندم
رب یسر زیر لب می‌خواندم

I heard abuse and went on with my work;
I kept repeating under my lip , 'O *Lord, make possible* !'

از سبب گفتن مرا دستور نه
ترك تو گفتن مرا مقدور نه

I had not permission to speak of the cause,
and I had not power to abandon you.

هر زمان می‌گفتم از درد درون
اهد قومي إنهم لا يعلمون

From the grief in my heart I was saying continually,
'Guide my people; truly, they know not' ."

سجده‌ها می‌کرد آن رسته ز رنج
کای سعادت ای مرا اقبال و گنج

The man that had been delivered from woe was falling on his knees
and saying, "O my bliss, O my fortune and treasure,

از خدا یابی جزاها ای شریف
قوت شکرت ندارد این ضعیف

You will get rewards from God, O noble one;
this weakling has not the power to thank you.

شکر حق گوید ترا ای پیشوا
آن لب و چانه ندارم و آن نوا

God will say thanks to you, O leader;
I have not the lips and the chin and the voice for that."

دشمنی عاقلان زین‌سان بود
زهر ایشان ابتهاج جان بود

Of this fashion is the enmity of the wise:
their poison is gladness to the soul.

دوستی ابله بود رنج و ضلال
این حکایت بشنو از بهر مثال

The friendship of the fool is woe and perdition:
hear this tale as a parable.

اعتماد کردن بر تملق و وفای خرس

On putting trust in the false friendship and good faith of the bear

اژدهایی خرس را در می‌کشید
شیر مردی رفت و فریادش رسید

A dragon was entangled with a bear;
a valiant man went and rescued it.

شیر مردانند در عالم مدد
آن زمان کافغان مظلومان رسد

The valiant men are a help in the world
when the wail of the oppressed reaches.

بانگ مظلومان ز هر جا بشنوند
آن طرف چون رحمت حق می‌دوند

From every quarter they hear the cry of the oppressed
and run in that direction, like the mercy of God.

آن ستونهای خللهای جهان
آن طبیبان مرضهای نهان

Those buttresses for the breaches of the world,
those physicians for hidden maladies,

محض مهر و داوری و رحمتند
همچو حق بی‌علت و بی‌رشوتند

Are pure love and justice and mercy;
even as God, they are flawless and uncorrupted.

این چه یاری می‌کنی یك بارگیش
گوید از بهر غم و بی‌چارگیش

"Why do you give him this aid all at once?"
he says, "On account of his grief and helplessness."

مهربانی شد شکار شیر مرد
در جهان دارو نجوید غیر درد

Loving kindness is fallen a prey to the valiant man,
medicine seeks nothing in the world but the pain.

هر کجا دردی دوا آن جا رود
هر کجا پستی است آب آن جا دود

Wherever a pain is, the remedy goes there:
wherever lowland is, the water runs there.

آب رحمت بایدت رو پست شو
و آن گهان خور خمر رحمت مست شو

If thou want the water of mercy, go, become lowly,
and then drink the wine of mercy and become drunk.

رحمت اندر رحمت آمد تا به سر
بر یکی رحمت فرومای ای پسر

Mercy upon mercy comes up to the head;
do not come down to a single mercy, O son!

چرخ را در زیر پا آر ای شجاع
بشنو از فوق فلك بانگ سماع

Bring the sky under your feet, O brave one!
Hear from above the firmament the noise of the music!

پنبه‌ی وسواس بیرون کن ز گوش
تا به گوشت آید از گردون خروش

Put out of your ear the cotton of evil suggestion
that the cries from heaven may come into your ear.

پاك کن دو چشم را از موی عیب
تا ببینی باغ و سروستان غیب

Purge your two eyes from the hair of defect,
that you may behold the garden and cypress-plot of the world unseen.

دفع کن از مغز و از بینی زکام
تا که ریح الله در آید در مشام

Eject the phlegm from your brain and nose
that the *wind of God* may come into the centres of your sense of smell.

هیچ مگذار از تب و صفرا اثر
تا بیابی از جهان طعم شکر

Do not leave any trace of fever and bile
that you may get from the world the taste of sugar.

داروی مردی کن و عنین مپوی
تا برون آیند صد گون خوب روی

Go and find a remedy, cure your impotence,
that a hundred kinds of fair ones may come forth.

کنده‌ی تن را ز پای جان بکن
تا کند جولان به گرد آن چمن

Tear the fetter, which is the body, from the foot of your soul,
so that it may race round the arena.

غل بخل از دست و گردن دور کن
بخت نو دریاب در چرخ کهن

Take off the shackle of envy from your hands and neck:
seize a new fortune in the old heaven.

ور نمی‌تانی به کعبه‌ی لطف پر
عرضه کن بی‌چارگی بر چاره‌گر

And if you are unable fly to the Ka`ba of grace:
lay your helplessness before the Helper.

زاری و گریه قوی سرمایه‌ای است
رحمت کلی قوی‌تر دایه‌ای است

Lamentation and weeping are mighty stock-in-trade;
the Universal Mercy is the mightiest nurse.

دایه و مادر بهانه جو بود
تا که کی آن طفل او گریان شود

The nurse and mother seeks a pretext:
when her child will begin to weep.

طفل حاجات شما را آفرید
تا بنالید و شود شیرش پدید

He created the child of your needs,
in order for you to moan and that milk might be produced for it.

گفت ادْعُوا اللَّهَ بی‌زاری مباش
تا بجوشد شیرهای مهرهاش

He said, "*Call upon God*!"Do not refrain from lamentation,
in order that the milk of His loving kindnesses may flow.

هوی هوی باد و شیر افشان ابر
در غم مااند یك ساعت تو صبر

The howling of the wind and the pouring forth of milk from the cloud
are for care of us: patience one moment!

فِي السَّماءِ رِزْقُكُمْ بشنیده‌ای
اندر این پستی چه بر چفسیده‌ای

Have not you heard "*in the sky is your daily bread*"?
Why have you stuck to this low place?

ترس و نومیدیت دان آواز غول
می‌کشد گوش تو تا قعر سفول

Deem your fear and despair to be the voice of the ghoul
drawing your ear to the abyss of degradation.

هر ندایی که ترا بالا کشید
آن ندا می‌دان که از بالا رسید

Any call that draws you upward—
know that that call has come from on high.

هر ندایی که ترا حرص آورد
بانگ گرگی دان که او مردم درد

Any call that excites greed in you—
know that it is the howl of the wolf which tears men.

این بلندی نیست از روی مکان
این بلندیهاست سوی عقل و جان

This height is not in respect of position;
these "heights" are towards mind and spirit.

هر سبب بالاتر آمد از اثر
سنگ و آهن فایق آمد بر شرر

Every cause is higher than the effect:
the stone and iron are superior to the sparks.

آن فلانی فوق آن سرکش نشست
گر چه در صورت به پهلویش نشست

Such and such a person is seated above that one who lifts up his head
so haughtily, though in appearance he is seated beside him.

فوقی آن جاست از روی شرف
جای دور از صدر باشد مستخف

The superiority of that place is in respect of nobility;
the place far from the seat of honour is held in slight regard.

سنگ و آهن زین جهت که سابق است
در عمل فوقی این دو لایق است

Forasmuch as the stone and iron are prior in action,
the superiority of these two is proper;

و آن شرر از روی مقصودی خویش
ز آهن و سنگ است زین رو پیش و بیش

But those sparks, in respect of their being the final cause,
are from this point of view far in front of the iron and stone.

سنگ و آهن اول و پایان شرر
لیك این هر دو تنند و جان شرر

The stone and iron are first; and the sparks last;
but these two are the body, and the sparks are the soul.

آن شرر گر در زمان واپس‌تر است
در صفت از سنگ و آهن برتر است

If those sparks are posterior in time,
in quality they are higher than the stone and iron.

در زمان شاخ از ثمر سابق‌تر است
در هنر از شاخ او فایق‌تر است

The bough is prior to the fruit in time;
it is superior to the bough in excellence.

چون که مقصود از شجر آمد ثمر
پس ثمر اول بود و آخر شجر

Since the fruit is the final cause of the tree,
it follows that the fruit is first, the tree last.

خرس چون فریاد کرد از اژدها
شیر مردی کرد از چنگش جدا

When the bear cried out for help against the dragon,
a valiant man rescued it from the claws.

حیلت و مردی بهم دادند پشت
اژدها را او بدین قوت بکشت

Cunning and courage gave support to each other:
by this strength he slew the dragon.

اژدها را هست قوت حیله نیست
نیز فوق حیله‌ی تو حیله‌ای است

The dragon has strength it has not cunning;
again, there is a cunning above your cunning.

حیله‌ی خود را چو دیدی باز رو
کز کجا آمد سوی آغاز رو

When you have regarded your own cunning,
go back from where it came: go to the origin.

هر چه در پستی است آمد از علا
چشم را سوی بلندی نه هلا

Whatever is below has come from above:
come on, turn your eye towards the height.

روشنی بخشد نظر اندر علی
گر چه اول خیرگی آرد بلی

Looking aloft gives light;
though at first it produces bewilderment as a trial

چشم را در روشنایی خوی کن
گر نه خفاشی نظر آن سوی کن

Accustom your eye to the light;
if you are not a bat, look in that direction.

عاقبت بینی نشان نور تست
شهوت حالی حقیقت گور تست

Vision of the end is the sign of your light;
the lust of the moment is in truth your grave.

عاقبت بینی که صد بازی بدید
مثل آن نبود که یك بازی شنید

The man with vision of the end, who has seen a hundred skillfullnesses
is not like him that has heard of one artifice,

ز آن یکی بازی چنان مغرور شد
کز تکبر ز اوستادان دور شد

He has been so befooled by that one artifice
that in his pride he has become alienated from the masters

سامری‌وار آن هنر در خود چو دید
او ز موسی از تکبر سر کشید

Like Samiri, when he has seen in himself that skill,
through pride he has rebelled against Moses.

او ز موسی آن هنر آموخته
وز معلم چشم را بر دوخته

He has learned that skill from Moses
and closed his eyes to his teacher.

لاجرم موسی دگر بازی نمود
تا که آن بازی و جانش را ربود

Moses, of course, exhibited another artifice,
so that it swept away that artifice and his life.

ای بسا دانش که اندر سر دود
تا شود سرور بدان خود سر رود

Oh, many is the knowledge that runs in the head
that he should become eminent—in truth, through that his head goes.

سر نخواهی که رود تو پای باش
در پناه قطب صاحب رای باش

If you do not wish your head to be lost, be a foot:
be under the protection of the Qtub who is possessed of discernment.

گر چه شاهی خویش فوق او مبین
گر چه شهدی جز نبات او مچین

Though you are a king, do not deem yourself above him:
though you be honey, gather nothing but his sugar-cane.

فکر تو نقش است و فکر اوست جان
نقد تو قلب است و نقد اوست کان

Your thought is the outward form, and his thought is the soul:
your coin is false, and his coin is the mine.

او تویی خود را بجو در اوی او
کو و کو گو فاخته شو سوی او

You are he: seek yourself in his "he".
Say coo, coo: become a dove towards him.

ور نخواهی خدمت ابنای جنس
در دهان اژدهایی همچو خرس

And if you are unwilling to serve the men of kind,
you are in the dragon's mouth, like the bear.

بو که استادی رهاند مر ترا
و ز خطر بیرون کشاند مر ترا

It may be that a Master will deliver you
and pull you out of danger.

ارزیی می‌کن چو زورت نیست هین
چون که کوری سر مکش از راه بین

As you have no strength, keep making a lamentation; since you are blind,
take care, do not turn your head away from him that sees the road.

تو کم از خرسی نمی‌نالی ز درد
خرس رست از درد چون فریاد کرد

Are you less than the bear, you are not wailing at the pain.
The bear was freed from pain when it made an outcry.

ای خدا این سنگ دل را موم کن
ناله‌ی ما را خوش و مرحوم کن

O God, make our stony hearts wax;
make our wailing sweet and an object of mercy!

گفتن نابینای سائل که دو کوری دارم

How a sightless beggar said," I have two types of blindness."

بود کوری کاو همی‌گفت الامان
من دو کوری دارم ای اهل زمان

There was a blind man who used to say,
"Pity! I have two forms of blindness, O people of the time.

پس دو باره رحمتم آرید هان
چون دو کوری دارم و من در میان

Therefore, listen, show me twice as much compassion,
since I have two forms of blindness, and I between.

گفت يك كوريت می‌بینیم ما
آن دگر کوری چه باشد وانما

"We see one type of your blindness:
what may the other blindness be? Explain."

گفت زشت آوازم و ناخوش نوا
زشت آوازی و کوری شد دوتا

He answered, " I have an ugly voice and unpleasing tones:
ugliness of voice and blindness are double.

بانگ زشتم مایه‌ی غم می‌شود
مهر خلق از بانگ من کم می‌شود

My ugly cry becomes the source of annoyance:
the people's love is lessened by my cry.

زشت آوازم به هر جا که رود
مایه‌ی خشم و غم و کین می‌شود

Wherever my ugly voice goes,
it becomes the source of anger and annoyance and hatred.

بر دو کوری رحم را دوتا کنید
این چنین ناگنج را گنجا کنید

Double your compassion for two forms of blindness :
make room for one who gets so little room.”

زشتی آواز کم شد زین گله
خلق شد بر وی به رحمت یك دله

The ugliness of voice was diminished by this plaint:
the people became of one mind in compassion for him.

کرد نیکو چون بگفت او راز را
لطف آواز دلش آواز را

When he had told the secret, his voice was made beautiful
by the graciousness of the voice of his heart ;

و انکه آواز دلش هم بد بود
آن سه کوری دوری سرمد بود

But that one whose heart’s voice also is bad--
those three forms of blindness are banishment everlasting

لیك وهابان که بی‌علت دهند
بو که دستی بر سر زشتش نهند

Yet it may be that the bounteous, who give without cause,
will lay a hand upon his ugly head.

چون که آوازش خوش و مظلوم شد
زو دل سنگین دلان چون موم شد

Since his voice became sweet and pitiable,
the hearts of the stony-hearted were made as wax .

ناله‌ی کافر چو زشت است و شهیق
ز آن نمی‌گردد اجابت را رفیق

Inasmuch as the infidel’s lament is ugly and braying,
for that it meets with no response.

اخْسَؤُا بر زشت آواز آمده ست
کاو ز خون خلق چون سگ بود مست

“Be silent” has come down against the ugly-voiced,
for he was drunken with the people’s blood, like a dog

چون که ناله‌ی خرس رحمت کش بود
ناله‌ات نبود چنین ناخوش بود

Inasmuch as the lament of the bear attracts compassion,
your lament is not like this, is unpleasing,

دان که با یوسف تو گرگی کرده‌ای
یا ز خون بی‌گناهی خورده‌ای

Know that you have behaved with wolfishness to Joseph,
or have drunk of the blood of an innocent.

توبه کن و ز خورده استفراغ کن
ور جراحت کهنه شد رو داغ کن

Repent, and throw up whatever you have eaten;
and if your wound is old, go, cauterize.

تتمه‌ی حکایت خرس و آن ابله که بر وفای او اعتماد کرده بود

Continuation of the story of the bear and of the fool who had put trust in its good faith.

خرس هم از اژدها چون وارهید
و آن کرم ز آن مرد مردانه بدید

The bear, too, when it was delivered from the dragon
and received such kindness from that brave man

چون سگ اصحاب کهف آن خرس زار
شد ملازم در پی آن بردبار

Like the dog of the Men of the Cave, that poor bear
became an attendant at the heels of him that bore the burden.

آن مسلمان سر نهاد از خستگی
خرس حارس گشت از دل بستگی

That Moslem, from fatigue, laid down his head;
the bear, from devotion, became guard.

آن یکی بگذشت و گفتش حال چیست
ای برادر مر ترا این خرس کیست

A certain man passed by and said to him,
“What has happened? O brother, who is this bear to you?”

قصه واگفت و حدیث اژدها
گفت بر خرسی منه دل ابلها

He recounted the adventure, and the story of the dragon.
The other said, “Do not set your heart on a bear, O fool!

دوستی ابله بتر از دشمنی است
او بهر حیله که دانی راندنی است

The friendship of a fool is worse than enmity:
it ought to be driven away by every means you know.”

گفت و الله از حسودی گفت این
ور نه خرسی چه نگری این مهر بین

He said, “By God, he has said this from envy;
otherwise, “Why do you look at the bearishness? Behold this affection!”

گفت مهر ابلهان عشوه‌ده است
این حسودی من از مهرش به است

“The affection of fools,” said the other, “is beguiling;
this envy of mine is better than its affection.

هی بیا با من بران این خرس را
خرس را مگزین مهل هم جنس را

Hey, come with me and drive away this bear:
do not choose the bear, do not forsake one of your own kind!”

گفت رو رو کار خود کن ای حسود
گفت کارم این بد و رزقت نبود

“Go, go,” said he, “ mind your own business, O envious man!”
Said the other, “This was my business, and it was not your fortune.

من کم از خرسی نباشم ای شریف
ترك او کن تا منت باشم حریف

I am not less than a bear, O noble sir:
abandon it, in order that I may be your comrade.

بر تو دل می‌لرزدم ز اندیشه‌ای
با چنین خرسی مرو در بیشه‌ای

My heart is trembling with anxiety for you:
do not go into a forest with a bear like this.

این دلم هرگز نلرزید از گزاف
نور حق است این نه دعوی و نه لاف

This heart of mine has never trembled in vain;
this is the Light of God, not pretence or idle brag.

مومنم ینظر بنور الله شده
هان و هان بگریز از این آتشکده

I am the true believer who has become seeing by the Light of God.
Beware and beware! Flee from this fire-temple!”

این همه گفت و به گوشش در نرفت
بد گمانی مرد را سدی است زفت

He said all this, and it entered not his ear:
suspicion is a thick barrier to a man.

دست او بگرفت و دست از وی کشید
گفت رفتم چون نه‌ای یار رشید

He took his hand, and he withdrew his hand from him.
The other said, “I will go, since you are not a well-guided friend.”

گفت رو بر من تو غم خواره مباش
بو الفضولا معرفت کمتر تراش

“Go,” cried he; “be not troubled for me;
don’t carve so much wisdom, O meddlesome one!”

باز گفتش من عدوی تو نی‌ام
لطف باشد گر بیایی در پی‌ام

He answered him, “I am not your enemy:
it would be a kindness if you would come after me.”

گفت خوابستم مرا بگذار و رو
گفت آخر یار را منقاد شو

“I am sleepy,” said he;” let me alone, go!”
He replied, “Pray, give in to your friend,

تا بخسبی در پناه عاقلی
در جوار دوستی صاحب دلی

So that you may sleep under the safeguard of a sage,
under the protection of one loved, a man of heart.”

در خیال افتاد مرد از جد او
خشمگین شد زود گردانید رو

The man was thrown by his earnestness into a fancy:
he became angry and quickly averted his face,

کاین مگر قصد من آمد خونی است
یا طمع دارد گدا و تونی است

Thinking, “Perhaps this man has come to attack me—he is a murderer;
or he has hope—he is a beggar and a tout;

یا گرو بسته ست با یاران بدین
که بترساند مرا زین هم نشین

Or he has wagered with his friends
that he will make me afraid of this companion."

خود نیامد هیچ از خبث سرش
یك گمان نیك اندر خاطرش

From the wickedness of his heart,
not one good surmise came into his thoughts at all.

ظن نیکش جملگی بر خرس بود
او مگر مر خرس را هم جنس بود

His good opinions were wholly for the bear:
to be sure, he was of the same kind as the bear.

عاقلی را از سگی تهمت نهاد
خرس را دانست اهل مهر و داد

Through currishness, he suspected a sage
and deemed a bear affectionate and just.

گفتن موسی علیه السلام گوساله پرست را که آن خیال اندیشی و حزم تو کجاست

How Moses, on whom be peace, said to one who worshipped the calf, "Where is Your vain skepticism and precaution'?"

گفت موسی با یکی مست خیال
کای بد اندیش از شقاوت وز ضلال

Moses said to one drunken with imagination, "O you who thinks evil
because of your unblessed condition and perdition,

صد گمانت بود در پیغمبریم
با چنین برهان و این خلق کریم

You have had a hundred suspicions concerning my prophet-hood,
notwithstanding these proofs and this noble nature.

صد هزاران معجزه دیدی ز من
صد خیالت می‌فزود و شك و ظن

You have seen from me hundreds of thousands of miracles,
a hundred imaginings and doubts and opinions were growing in you.

از خیال و وسوسه تنگ آمدی
طعن بر پیغمبری‌ام می‌زدی

You wert sorely pressed by imagination and devilish suggestion,
you were sneering at my prophethood.

گرد از دریا بر آوردم عیان
تا رهیدیت از شر فرعونیان

I raised up dust from the sea before your eyes, so that you
might be delivered from the wickedness of the people of Pharaoh.

ز آسمان چل سال کاسه و خوان رسید
وز دعایم جویی از سنگی دوید

During forty years the platter and tray came from heaven,
and at my prayer the river ran from a rock.

این و صد چندین و چندین گرم و سرد
از تو ای سرد آن توهم کم نکرد

These and a hundred times as many, and all these diverse,
did not make that vain illusion fade away from you, O cold man!

بانگ زد گوساله‌ای از جادویی
سجده کردی که خدای من تویی

Through sorcery a calf lowed;
you bowed down to worship, saying, "You are my God.'

آن توهمهات را سیلاب برد
زیرکی باردت را خواب برد

Those illusions were swept away by a flood,
and your silly shrewdness went to sleep.

چون نبودی بد گمان در حق او
چون نهادی سر چنان ای زشت رو

How were you not suspicious in regard to him?
Why did you lay your head like that, O ugly one?

چون خیالت نامد از تزویر او
وز فساد سحر احمق‌گیر او

How did no imagination come to you of his imposition
and of the corruptness of his fool-catching magic?

سامریی خود که باشد ای سگان
که خدایی بر تراشد در جهان

Who, indeed, is a Samiri, O ye curs,
that he should hew up a God in the world?

چون در این تزویر او یکدل شدی
وز همه اشکالها عاطل شدی

How did you become of one mind as to this imposture of his,
and become devoid of all perplexities?

گاو می‌شاید خدایی را به لاف
در رسولی‌ام تو چون کردی خلاف

Is a cow worthy to be deified on a vain boast,
a hundred disputes as to the prophetic mission of one like me?

پیش گاوی سجده کردی از خری
گشت عقلت صید سحر سامری

Through asinine dullness you did cast yourself down in worship
before a cow; your understanding fell a prey to Samiri's magic.

چشم دزدیدی ز نور ذو الجلال
اینت جهل وافر و عین ضلال

You did steal your eye away from the Light of the *Glorious*:
here is plenteous folly for you and the essence of damnation!

شه بر آن عقل و گزینش که تراست
چون تو کان جهل را کشتن سزاست

Fie upon such an understanding and choice as you have!
It was fitting to kill a mine of foolishness like you.

گاو زرین بانگ کرد آخر چه گفت
کاحمقان را این همه رغبت شگفت

The golden calf uttered a cry; what did it say,
that all this desire blossomed in the fools?

ز آن عجبتر دیده‌اید از من بسی
لیك حق را کی پذیرد هر خسی

You have seen from me many a thing more wonderful than that,
but how should every rascal accept God?"

باطلان را چه رباید باطلی
عاطلان را چه خوش آید عاطلی

What carries away worthless folk? Worthlessness.
What pleases futile folk? Futility,

ز انکه هر جنسی رباید جنس خود
گاو سوی شیر نر کی رو نهد

Because every kind is carried away by its own kind:
how should the ox turn its face towards the fierce lion?

گرگ بر یوسف کجا عشق آورد
جز مگر از مکر تا او را خورد

How should the wolf bear love for Joseph,
unless, perchance, through cunning, in order to devour him?

چون ز گرگی وارهد مَحرم شود
چون سگ کهف از بنی آدم شود

When it is delivered from wolfness, it will become familiar;
like the dog of the Cave, it will become one of the sons of Adam.

چون ابو بکر از محمد برد بو
گفت هذا لیس وجه کاذب

When Abu Bakr smelt Mohammed, he said,
"*This is not a face that lies*;"

چون نبد بو جهل از اصحاب درد
دید صد شق قمر باور نکرد

Since Bu Jahl was not of those in sympathy,
he saw a hundred *splittings of the moon*, and believed not.

دردمندی کش ز بام افتاد طشت
زو نهان کردیم حق پنهان نگشت

The sorrowful, whose bowl has fallen from the roof—
we hide the Truth from him, it does not become hid;

و انکه او جاهل بد از دردش بعید
چند بنمودند و او آن را ندید

While he that is ignorant and a stranger to His pain—
how often has it been shown, and he has not seen it!

آینه‌ی دل صاف باید تا در او
واشناسی صورت زشت از نکو

The mirror of the heart must be clear,
in order that you may know therein the ugly form from the beautiful.

ترك گفتن آن مرد ناصح بعد از مبالغه‌ی پند مغرور خرس را

How the man of sincere counsel, after having done his utmost in admonition, took leave of him who was deluded by the bear.

آن مسلمان ترك ابله کرد و تفت
زیر لب لاحول‌گویان باز رفت

That Moslem left the foolish man
and quickly, saying *La hawl* under his lip, went back.

گفت چون از جد و پندم وز جدال
در دل او بیش می‌زاید خیال

He said, "Inasmuch as from my earnestness in admonition
and from disputing, vain imaginings are being born in his mind more,

پس ره پند و نصیحت بسته شد
امر أَعْرِضْ عَنْهُمْ پیوسته شد

Therefore the road of admonition and counsel has become barred:
the command, '*Turn aside from them*,' has arrived."

چون دوایت می‌فزاید درد پس
قصه با طالب بگو بر خوان عَبس

When your remedy increases the disease,
then tell your story to one that seeks. Read '*Abasa* :

چون که اعمی طالب حق آمده ست
بهر فقر او را نشاید سینه خست

"As the *blind man* has come seeking the Truth',
it is not proper to wound his breast on account of his poverty.

تو حریصی بر رشاد مهتران
تا بیاموزند عام از سروران

You art eager for the great ones to take the right way,
in order that the common folk may learn from the rulers.

احمدا دیدی که قومی از ملوك
مستمع گشتند گشتی خوش که بوك

O Ahmad, you have seen that a company of princes
have become ready to listen, and you are pleased that, maybe,

این رئیسان یار دین گردند خوش
بر عرب اینها سرند و بر حبش

These chieftains will become good friends of the Religion;
they are lords over the Arabs and the Abyssinians,

بگذرد این صیت از بصره و تبوك
ز انکه الناس علی دین الملوك

The fame of this will pass beyond Basra and Tabuk,
since *people follow the religion of their kings*.'

زین سبب تو از ضریر مهتدی
رو بگردانیدی و تنگ آمدی

For this cause you have averted your face from the *blind man*
that was led into the right way, and have become vexed,

که در این فرصت کم افتد این مُناخ
تو ز یارانی و وقت تو فراخ

Saying, this gathering seldom falls out so opportunely,
you are one of my friends, and your time is ample.

مزدحم می‌گردیم در وقت تنگ
این نصیحت می‌کنم نه از خشم و جنگ

You are urgent with me at an inconvenient time.
I give you this admonition, not in anger and strife.'

احمدا نزد خدا این یك ضریر
بهتر از صد قیصر است و صد وزیر

O Ahmad, in the sight of God this one *blind man*
is better than a hundred emperors and a hundred viziers.

یاد الناس معادن هین بیار
معدنی باشد فزون از صد هزار

Take heed, *remember, Men are mines:*
one mine may be more than a hundred thousand.

معدن لعل و عقیق مکتنس
بهتر است از صد هزاران کان مس

The mine of lurking ruby and cornelian
is better than myriads of mines of copper.

احمدا اینجا ندارد مال سود
سینه باید پر ز عشق و درد و دود

O Ahmad, here riches have no use;
a breast is wanted, full of love and pain and sighs.

اعمی روشن دل آمد در مبند
پند او را ده که حق اوست پند

2080 The *blind man* of enlightened heart is come:
do not shut the door; give him counsel, for counsel is his right.

گر دو سه ابله ترا منکر شدند
تلخ کی گردی چو هستی کان قند

If two or three fools have disbelieved in you,
how should you be soured when you art a mine of candy?

گر دو سه ابله ترا تهمت نهند
حق برای تو گواهی می‌دهد

If two or three fools impute falsehood to you,
God is giving testimony on your behalf."

گفت از اقرار عالم فارغم
آن که حق باشد گواه او را چه غم

He said, " I am unconcerned with the acknowledgment of the world:
what care has he whose witness is God?

گر خفاشی را ز خورشیدی خوری است
آن دلیل آمد که آن خورشید نیست

If a bat receives anything agreeable from a sun,
it is a proof that that is not the sun.

نفرت خفاشکان باشد دلیل
که منم خورشید تابان جلیل

2085 The disgust of the wretched bats
is proof that I am the shining glorious sun.

گر گلابی را جعل راغب شود
آن دلیل ناگلابی می‌کند

If the beetle feels a desire for some rose-water,
that constitutes a proof of its not being rose-water.

گر شود قلبی خریدار محك
در محکی‌اش در آید نقص و شك

If any false coin is eager for the touchstone,
uncertainty and doubt enter into its being a touchstone.

دزد شب خواهد نه روز این را بدان
شب نی‌ام روزم که تابم در جهان

The thief wants night, not day—mark this!
I am not night, I am day, for I shine throughout the world.

فارقم فاروقم و غلبیروار
تا که کاه از من نمی‌یابد گذار

I am discerning, I am exceedingly discriminating and sieve like,
so that the chaff finds no passage through me.

آرد را پیدا کنم من از سبوس
تا نمایم کاین نقوش است آن نفوس

2090 I make the flour distinct from the bran,
in order to show that this is the forms, and that the souls.

من چو میزان خدایم در جهان
وانمایم هر سبك را از گران

I am as the scales of God in the world:
I reveal every light thing from the heavy.

گاو را داند خدا گوساله‌ای
خر خریداری و در خور کاله‌ای

A calf deems the cow God;
the ass one who is fond and that which accords with its desires'.

من نه گاوم تا که گوساله‌م خرد
من نه خارم کاشتری از من چرد

I am not a cow, that the calf should be fond of me;
I am not thistles that a camel should browse on me.

او گمان دارد که با من جور کرد
بلکه از آیینه‌ی من روفت گرد

He supposes that he has done me an injury;
no, he has wiped away the dust from my mirror."

تملّق کردن دیوانه جالینوس را و ترسیدن جالینوس

How the madman sought to ingratiate himself with Jalinus, and how Jalinus was afraid.

گفت جالینوس با اصحاب خود
مر مرا تا آن فلان دارو دهد

Jalinus said to his companions,
"Let give me such-and-such a medicine."

پس بدو گفت آن یکی ای ذو فنون
این دوا خواهند از بهر جنون

Then said that person to him,
"O master of sciences, this medicine is sought for madness.

دور از عقل تو این دیگر مگو
گفت در من کرد یك دیوانه رو

Far be this from your intellect! Say no more." He replied,
"A madman turned his face to me,

ساعتی در روی من خوش بنگرید
چشمکم زد آستین من درید

Looked pleasantly on my face for a while,
made little eyes at me, and plucked my sleeve.

گر نه جنسیت بدی در من از او
کی رخ آوردی به من آن زشت رو

Had there not been in me congeniality with him,
how would that ill-favoured man have turned his face towards me?

گر ندیدی جنس خود کی آمدی
کی به غیر جنس خود را بر زدی

Had he not seen one of his own kind, how should he have approached?
How should he have thrown himself upon one of another kind? "

چون دو کس بر هم زند بی‌هیچ شك
در میانشان هست قدر مشترك

When two persons come into touch with each other,
without any doubt there is something in common between them.

کی پرد مرغی مگر با جنس خود
صحبت ناجنس گور است و لحد

How should a bird fly except with its own kind?
The society of the uncongenial is the grave and the tomb.

سبب پریدن و چریدن مرغی با مرغی که جنس او نبود

The cause of a bird's flying and feeding with a bird that is not of its own kind.

آن حکیمی گفت دیدم هم تکی
در بیابان زاغ را با لکلکی

Said a certain sage,
"I saw a crow running about with a stork"

در عجب ماندم بجستم حالشان
تا چه قدر مشترك یابم نشان

I marvelled long, and I investigated their case,
in order that I might find the clue what it was that they had in common.

چون شدم نزدیك، من حیران و دنگ
خود بدیدم هر دوان بودند لنگ

When, amazed and bewildered, I approached them,
indeed I saw that both of them were lame."

خاصه شهبازی که او عرشی بود
با یکی جغدی که او فرشی بود

In particular, a royal falcon, which is of the highest heaven,
with an owl, which is of the low earth?

آن یکی خورشید علیین بود
وین دگر خفاش کز سجین بود

That one is the sun of 'Illiyyun,
while the other is a bat which belongs to Sijjin.

آن یکی نوری ز هر عیبی بری
وین یکی کوری گدای هر دری

That one is a luminary, free from every defect,
while this one is a blind man begging at every door.

آن یکی ماهی که بر پروین زند
وین یکی کرمی که در سرگین زید

That one is a moon that strikes upon the Pleiades,
while this one is a worm that lives in dung.

آن یکی یوسف رخی عیسی نفس
وین یکی گرگی و یا خر با جرس

That one has the face of a Joseph, the breath of a Jesus,
while this one is a wolf or an ass with a bell.

آن یکی پران شده در لا مکان
وین یکی در کاهدان همچون سگان

That one has flown to Spacelessness,
while this one is in the straw-barn, like the dogs.

با زبان معنوی گل با جعل
این همی‌گوید که ای گنده بغل

With the tongue of meaning
the rose is saying to the beetle this—"O stinking,

گر گریزانی ز گلشن بی‌گمان
هست آن نفرت کمال گلستان

If you art fleeing from the rose-bed,
doubtless that aversion is the perfection of the rose-garden.

غیرت من بر سر تو دور باش
می‌زند کای خس از اینجا دور باش

My jealousy strikes you on the head with a baton,
keep far away from here, O vile one;

ور بیامیزی تو با من ای دنی
این گمان آید که از کان منی

For if, base wretch, you should mix with me,
it will be thought that you art of my stock.

بلبلان را جای می‌زیبد چمن
مر جعل را در چمین خوشتر وطن

For nightingales the garden is the proper place;
for the beetle the best home is in excrement."

حق مرا چون از پلیدی پاك داشت
چون سزد بر من پلیدی را گماشت

Since God has kept me pure from filth,
how were it seemly to appoint a foul one for me?

یك رگم ز ایشان بد و آن را برید
در من آن بد رگ کجا خواهد رسید

I had a vein of them. He cut it out:
how will he with the vein of evil attain unto me?

یك نشان آدم آن بود از ازل
که ملایك سر نهندش از محل

One mark of Adam from eternity was this,
that the angels should lay their heads before him, because it was his place.

یك نشان دیگر آن که آن بلیس
ننهدش سر که منم شاه و رئیس

Another mark was that Iblis, saying,
"I am the king and chief," should not lay down his head before him.

پس اگر ابلیس هم ساجد شدی
او نبودی آدم او غیری بدی

But if Iblis too had become a worshipper,
he would not have been Adam: he would have been another.

هم سجود هر ملك میزان اوست
هم جحود آن عدو برهان اوست

At once the worship of every angel is the test of him
and the denial by that enemy is the proof of him.

هم گواه اوست اقرار ملك
هم گواه اوست کفران سگک

At once the acknowledgment by the angels is witness for him,
and the disbelief of that petty cur is witness for him.

تتمّه اعتماد آن مغرور بر تملق خرس

Conclusion of the trust of that deluded man in the fawningness of the bear.

شخص خفت و خرس می‌راندش مگس
وز ستیز آمد مگس زو باز پس

The man fell asleep, and the bear kept driving the flies away,
but in spite of him oe fly soon came back again.

چند بارش راند از روی جوان
آن مگس زو باز می‌آمد دوان

Several times he drove it from the youth’s face,
but soon that fly came hurrying back once more.

خشمگین شد با مگس خرس و برفت
بر گرفت از کوه سنگی سخت زفت

The bear was enraged with the flies and went off.
He picked up a very big stone from the mountain-side.

سنگ آورد و مگس را دید باز
بر رخ خفته گرفته جای ساز

He fetched the stone,
and saw the fly again settled comfortably on the face of the sleeper.

بر گرفت آن آسیا سنگ و بزد
بر مگس تا آن مگس واپس خزد

He took up that millstone and struck at the fly,
in order that it might retire.

سنگ روی خفته را خشخاش کرد
این مثل بر جمله عالم فاش کرد

The stone made powder of the sleeping man’s face,
and published to the whole world this adage—.

مهر ابله مهر خرس آمد یقین
کین او مهر است و مهر اوست کین

“The love of a fool is for sure the love of a bear:
his hate is love and his love is hate.”

عهد او سست است و ویران و ضعیف
گفت او زفت و وفای او نحیف

His promise is infirm and corrupt and feeble;
his word stout and his performance lean.

گر خورد سوگند هم باور مکن
بشکند سوگند مرد کژ سخن

Do not believe him, even if he takes an oath:
the man whose speech is false will break his oath.

چون که بی‌سوگند گفتش بد دروغ
تو میفت از مکر و سوگندش به دوغ

Inasmuch as, without the oath, his word was a lie,
is he not entrapped by his deceit and oath?

نفس او میر است و عقل او اسیر
صد هزاران مصحفش خود خورده‌گیر

His nafs is in command, and his intellect captive;
even suppose that he has sworn on a hundred thousand *Qurans*,

چون که بی‌سوگند پیمان بشکند
گر خورد سوگند هم آن بشکند

Since without an oath he will break his pact—
if he takes an oath, he will break that too;

ز آن که نفس آشفته‌تر گردد از آن
که کنی بندش به سوگند گران

Because the nafs becomes the more infuriated
by your binding it with a heavy oath

چون اسیری بند بر حاکم نهد
حاکم آن را بر درد بیرون جهد

When a captive puts bonds upon a governor,
the governor will burst them and leap out;

بر سرش کوبد ز خشم آن بند را
می‌زند بر روی او سوگند را

He will bang those bonds on his head in wrath,
dashing the oath in his face.

تو ز اوفوا بالعقودش دست شو
احْفَظُوا أَيْمانَكُمْ با او مگو

Wash your hands of his, “*Fulfill your promises*”;
do not say to him, “*Keep your oaths*.”

و آن که حق را ساخت در پیمان سند
تن کند چون تار و گرد او تند

But he that knows to whom he makes the promise
will make his body as a thread and wind about Him

رفتن مصطفی علیه السلام به عیادت صحابی و بیان فایده عیادت

***How Mustafa, on whom be peace, went to visit the sick Companion;
and an exposition of the profit of visiting the sick.***

از صحابه خواجه‌ای بیمار شد
و اندر آن بیماریش چون تار شد

A notable amongst the Companions fell ill,
and in that illness of his became as a thread.

مصطفی آمد عیادت سوی او
چون همه لطف و کرم بد خوی او

Mustafa went to visit him,
since his nature was all kindness and generosity.

در عیادت رفتن تو فایده است
فایده آن باز با تو عایده است

There is profit in your visiting the sick:
the profit is returning to you again.

فایده اوّل که آن شخص علیل
بوك قطبی باشد و شاه جلیل

The first profit is that the sick person
may perchance be a Qutb and a glorious king;

ور نباشد قطب یار ره بود
شه نباشد فارس اسپه بود

And if he be not a Qutb, he may be a friend of the Way;
if he be not the king, he may be the cavalier of the host.

پس صله یاران ره لازم شمار
هر که باشد گر پیاده گر سوار

Deem it, then, incumbent to attach yourselves to the friends of the Way,
whosoever it may be, and whether footman or rider.

ور عدو باشد همین احسان نکوست
که به احسان بس عدو گشته است دوست

And if he be a foe, still this kindness is good,
for by kindness many a foe has been made a friend;

ور نگردد دوست کینش کم شود
ز آن که احسان کینه را مرهم شود

And though he does not become a friend, his enmity is lessened,
because kindness becomes the balm for enmity.

بس فواید هست غیر این و لیك
از درازی خایفم ای یار نیك

There are many profits besides these,
but I am afraid of being tedious, good friend.

حاصل این آمد که یار جمع باش
هم چو بتگر از حجر یاری تراش

The gist is this: be the friend of the whole community:
like the idol-maker, carve a friend out of the stone,

ز آن که انبوهی و جمع کاروان
ره زنان را بشکند پشت و سنان

Because the throng and multitude of a caravan
will break the backs and spears of the highwaymen

چون دو چشم دل نداری ای عنود
که نمی‌دانی تو هیزم را ز عود

Inasmuch as you have not the heart's two eyes, O rebellious man,
so that you cannot distinguish firewood from aloes-wood,

چون که گنجی هست در عالم مرنج
هیچ ویران را مدان خالی ز گنج

Since there exists a treasure in the world, do not grieve:
deem no ruined place empty of treasure.

قصد هر درویش می‌کن از گزاف
چون نشان یابی بجد می‌کن طواف

Take yourself to every dervish at random,
and when you find the mark, frequent assiduously.

چون تو را آن چشم باطن بین نبود
گنج می‌پندار اندر هر وجود

As the inward-seeing eye was not to you,
think always the treasure in everybody.

وحی کردن حق تعالی به موسی علیه السلام که چرا به عیادت من نیامدی

How the high God revealed to Moses, on whom be peace, “Why did you not visit me when I was ill?”

آمد از حق سوی موسی این عتاب
کای طلوع ماه دیده تو ز جیب

To Moses there came from God this reproach:
“O you who have seen the rising of the moon from your bosom,

مشرقت کردم ز نور ایزدی
من حقم رنجور گشتم نامدی

You whom I have illumined with the Divine Light!
I am God, I fell sick, you came not.”

گفت سبحانا تو پاکی از زیان
این چه رمز است این بکن یا رب بیان

Moses said,” O You transcendent in Your glory, You are clear of loss.
What mystery is this? Explain this, O Lord!”

باز فرمودش که در رنجوریم
چون نپرسیدی تو از روی کرم

God said unto him again,
“Why in My sickness did you not kindly ask after Me?”

گفت یا رب نیست نقصانی تو را
عقل گم شد این سخن را بر گشا

He answered, “O Lord, You have no imperfection.
Intelligence is lost: unfold these words.”

گفت آری بنده خاص گزین
گشت رنجور او منم نیکو ببین

God said, “Yea; a favourite and chosen slave fell sick.
I am he. Consider well!

هست معذوریش معذوری من
هست رنجوریش رنجوری من

His excusability is My excusability,
his sickness is My sickness.”

هر که خواهد همنشینی خدا
تا نشیند در حضور اولیا

Whoever wishes to sit with God
let him sit in the presence of the saints.

از حضور اولیا گر بسکلی
تو هلاکی ز آن که جزوی بی‌کلی

If you are broken off from the presence of the saints, you are in perdition,
because you are a part without the whole.

هر که را دیو از کریمان وابرد
بی‌کسش یابد سرش را او خورد

Whomever the Devil cuts off from the noble,
he finds him without any one, and he devours his head.

یك بدست از جمع رفتن یك زمان
مکر دیو است بشنو و نیکو بدان

To go for one moment a single span apart from the community
is the Devil’s guile. listen, and know well.

تنها کردن باغبان صوفی و فقیه و علوی را از همدیگر

How the gardener isolated the Sufi, the jurist, and the descendant of ‘Ali from one another.

باغبانی چون نظر در باغ کرد
دید چون دزدان به باغ خود سه مرد

A gardener, when he looked into the orchard,
saw three men in his orchard, as thieves:

یك فقیه و یك شریف و صوفیی
هر یکی شوخی بدی لایوفیی

A jurist and a Sharif and a Sufi:
each one an impudent, knavish and perfidious rogue.

گفت با اینها مرا صد حجت است
لیك جمع‌اند و جماعت قوت است

He said, “ I have a hundred arguments against these fellows,
but they are united, and a united party is strength.

بر نیایم یك تنه با سه نفر
پس ببرمشان نخست از همدگر

I cannot cope singly with three persons,
so first I will separate them from one another.

هر یکی را من به سویی افکنم
چون که تنها شد سبیلش بر کنم

I will isolate each one from the others, and when each is alone,
I will tear out his moustache.”

حیله کرد و کرد صوفی را به راه
تا کند یارانش را با او تباه

He employed a ruse and got the Sufi away,
that he might poison his friends against him.

گفت صوفی را برو سوی وثاق
یك گلیم آور برای این رفاق

He said to the Sufi
“Go to the house and fetch a rug for these companions.”

رفت صوفی گفت خلوت با دو یار
تو فقیهی وین شریف نامدار

The Sufi departed, he said in private to the two friends,
“You are a jurist, and this is a renowned Sharif.

ما به فتوی تو نانی می‌خوریم
ما به پر دانش تو می‌پریم

It is according to your legal decision that we eat a loaf:
it is by the wings of your knowledge that we fly.

وین دگر شه زاده و سلطان ماست
سید است از خاندان مصطفاست

And this other is our prince and sovereign: he is a Sayyid;
he is of the House of ‘Mustafa.

کیست آن صوفی شکم خوار خسیس
تا بود با چون شما شاهان جلیس

Who is this gluttonous vile Sufi
that he should associate with kings like you?

چون بیاید مر و را پنبه کنید
هفته‌ای بر باغ و راغ من زنید

When he comes, drive him away
and take possession of my orchard and field for a week.

باغ چه بود جان من آن شماست
ای شما بوده مرا چون چشم راست

What is my orchard? My life is yours,
O you who have been as my right eye.”

وسوسه کرد و مر ایشان را فریفت
آه کز یاران نمی‌باید شکیفت

He made evil suggestions and beguiled them.
Ah, one must not patiently suffer the loss of friends.

چون به ره کردند صوفی را و رفت
خصم شد اندر پیش با چوب زفت

When they had turned the Sufi away and he was gone,
the enemy went after him with a stout cudgel.

گفت ای سگ صوفیی باشد که تیز
اندر آیی باغ ما تو از ستیز

“O dog,” he cried, “is it Sufism that of a sudden
you come into my orchard in spite?

این جنیدت ره نمود و بایزید
از کدامین شیخ و پیرت این رسید

Did Junayd or Bayazid direct you to behave in this way?
From what Shaykh and Pir did this reach you?”

کوفت صوفی را چو تنها یافتش
نیم کشتش کرد و سر بشکافتش

He beat the Sufi when he found him alone;
he half killed him and cracked his head.

گفت صوفی آن من بگذشت لیك
ای رفیقان پاس خود دارید نیك

Said the Sufi, “My life is over,
but O comrades, take good care of yourselves!

مر مرا اغیار دانستید هان
نیستم اغیارتر زین قلتبان

You regarded me as an alien. Look out!
I am not more alien than this scoundrel.

این چه من خوردم شما را خوردنی است
وین چنین شربت جزای هر دنی است

That which I have drunk must be drunk by you,
and such a draught as this is the due of every cad."

این جهان کوه است و گفت‌وگوی تو
از صدا هم باز آید سوی تو

This world is the mountain,
and your words come back to you from the echo.

چون ز صوفی گشت فارغ باغبان
یك بهانه کرد ز آن پس جنس آن

After the gardener had finished with the Sufi,
he invented a pretext of the same kind as the former,

کای شریف من برو سوی وثاق
که ز بهر چاشت پختم من رقاق

Saying, "O my Sharif, go to the house,
for I have baked thin cakes of bread for breakfast

بر در خانه بگو قیماز را
تا بیارد آن رقاق و قاز را

At the house-door tell Qaymaz
to fetch those cakes and the goose."

چون به ره کردش بگفت ای تیز بین
تو فقیهی ظاهر است این و یقین

Having sent him off, he said, "O keen-sighted one,
you are a jurist; this is manifest and sure.

او شریفی می‌کند دعوی سرد
مادر او را که داند تا که کرد

He a Sharif! It is an absurd claim he is making.
Who knows who committed adultery with his mother?

بر زن و بر فعل زن دل می‌نهید
عقل ناقص و آن گهانی اعتماد

Will you set your hearts on woman and the deeds of woman?
Weak mind, and then trust?

خویشتن را بر علی و بر نبی
بسته است اندر زمانه بس غبی

He has tacked himself on to 'Ali and to the Prophet—
and there is many a fool in the world."

هر که باشد از زنا و زانیان
این برد ظن در حق ربانیان

Whoever is of adultery and of the adulterous
will think this concerning the men of God.

هر که بر گردد سرش از چرخها
همچو خود گردنده بیند خانه را

Any one whose head is made giddy by gyrations
sees the house turning round like himself.

آن چه گفت آن باغبان بو الفضول
حال او بد، دور از اولاد رسول

What that vain talker, the gardener, said was his condition;
far from the descendants of the Prophet.

گر نبودی او نتیجه مرتدان
کی چنین گفتی برای خاندان

If he had not been the issue of apostates,
how should he have spoken thus as regards House?

خواند افسونها شنید آن را فقیه
در پیش رفت آن ستمکار سفیه

He used spells, and the jurist listened to them.
That insolent bully went after him.

گفت ای خر اندر این باغت که خواند
دزدی از پیغمبرت میراث ماند

He said, "O ass, who invited you into this orchard?
Has robbery been left to you as an inheritance by the Prophet?

شیر را بچه همی‌ماند بدو
تو به پیغمبر به چه مانی بگو

The lion's cub resembles him:
in what do you resemble the Prophet? Tell!"

با شریف آن کرد مرد ملتجی
که کند با آل یاسین خارجی

The man who had sought refuge did to the Sharif
that which a Kharijite would do to the Family of Ya-sin.

تا چه کین دارند دایم دیو و غول
چون یزید و شمر با آل رسول

What hatred devils and ghouls like Yazid and Shimr
always have towards the Prophet's Family?

شد شریف از زخم آن ظالم خراب
با فقیه او گفت ما جستیم از آب

The Sharif was devastated by the blows of that ruffian.
He said to the jurist, "I have jumped out of the water.

پای دار اکنون که ماندی فرد و کم
چون دهل شو زخم می‌خور بر شکم

Stand fast, now that you are left alone and deprived.
Be as a drum, suffer blows on the belly!

گر شریف و لایق و هم دم نی‌ام
از چنین ظالم تو را من کم نی‌ام

If I am not a Sharif and worthy and a bosom-friend,
I am no worse for you than such a ruffian as this."

شد از او فارغ بیامد کای فقیه
چه فقیهی ای تو ننگ هر سفیه

He finished with him, and came up, saying,
"O jurist, what jurist are you, O you disgrace to every fool?

فتوی‌ات این است ای ببریده دست
کاندر آیی و نگویی امر هست

Is it your legal opinion, O convicted thief,
that you may come without asking leave'?

این چنین رخصت بخواندی در وسیط
یا بدست این مسئله اندر محیط

Have you read such a license in the *Wasit*,
or has this question been in the *Muhit*?"

گفت حق استت بزن دستت رسید
این سزای آن که از یاران برید

"You are right," he replied; "beat: you have got the upper hand.
This is the fit penalty for him that parts from friends."

رجعت به قصه مریض و عیادت پیغامبر علیه السلام

Returning to the story of the sick man and the visit paid by the Prophet, God bless him and grant him peace!

این عیادت از برای این صله است
وین صله از صد محبت حامله است

This visiting of the sick is for the sake of this attachment,
and this attachment is pregnant with a hundred lovingkindnesses.

در عیادت شد رسول بی‌ندید
آن صحابی را به حال نزع دید

The peerless Prophet went to visit the sick man;
he found that Companion at the last gasp.

چون شوی دور از حضور اولیا
در حقیقت گشته‌ای دور از خدا

When you become far from the presence of the saints,
you have in reality become far from God.

چون نتیجه هجر همراهان غم است
کی فراق روی شاهان ز آن کم است

Inasmuch as the result of parting from fellow-travellers is sorrow,
how is separation from the countenance of the kings less than that?

سایه شاهان طلب هر دم شتاب
تا شوی ز آن سایه بهتر ز آفتاب

Hasten every moment to seek the shadow of kings,
that by means of that shadow you may become superior to the sun.

گر سفر داری بدین نیت برو
ور حضر باشد از این غافل مشو

If you have a journey, go with this intention;
and if it be at home, neglect not this.

گفتن شیخی بایزید را که کعبه منم گرد من طوافی می‌کن

How a certain Shaykh said to Bayazid," I am the Ka`ba: perform a circumambulation round me."

سوی مکه شیخ امت بایزید
از برای حج و عمره می‌دوید

Bayazid, the Shaykh of the community,
was hurrying to Mecca for the greater pilgrimage and the lesser.

او به هر شهری که رفتی از نخست
مر عزیزان را بکردی باز جست

In every city to which he went
he would at first make search after the venerable.

گرد می‌گشتی که اندر شهر کیست
کاو بر ارکان بصیرت متکی‌است

He would roam about, asking,
"Who is there in the city that is relying on insight?"

گفت حق اندر سفر هر جا روی
باید اول طالب مردی شوی

God has said, "Wherever you go in your travels,
you must first seek after a man."

قصد گنجی کن که این سود و زیان
در تبع آید تو آن را فرع دان

Go in quest of a treasure, for profit and loss come second:
regard them as the branch.

هر که کارد قصد گندم باشدش
کاه خود اندر تبع می‌آیدش

Whoever sows is in quest of wheat;
the chaff comes to him indeed, secondarily.

که بکاری بر نیاید گندمی
مردمی جو مردمی جو مردمی

If you sow chaff, no wheat will come up:
seek humanity, seek a man, a man!

قصد کعبه کن چو وقت حج بود
چون که رفتی مکه هم دیده شود

When it is the season of pilgrimage, go in quest of the Ka`ba;
when you have gone, Mecca also will be seen.

قصد در معراج دید دوست بود
در تبع عرش و ملایك هم نمود

In the Miraj the quest was vision of the Beloved;
it was but secondarily that the empyrean and the angels were also shown.

حکایت

Story.

خانه‌ی نو ساخت روزی نو مرید
پیر آمد خانه‌ی او را بدید

A novice one day built a new house;
the Pir came saw his house.

گفت شیخ آن نو مرید خویش را
امتحان کرد آن نکو اندیش را

The Shaykh said to his new disciple—
he put to the test him that had good thoughts

روزن از بهر چه کردی ای رفیق
گفت تا نور اندر آید زین طریق

"Why have you made a window, O comrade?"
Said he, "In order that light may come in by this way"

گفت آن فرع است این باید نیاز
تا از این ره بشنوی بانگ نماز

He said, "That is the branch; want must be this,
that through this channel you may hear the call to prayer."

بایزید اندر سفر جستی بسی
تا بیابد خضر وقت خود کسی

Bayazid, on his journey, sought much to find
some one that was the Khizr of his time.

دید پیری با قدی همچون هلال
دید در وی فر و گفتار رجال

He spied an old man with a stature like the new moon;
he saw in him the majesty and speech of men;

دیده نابینا و دل چون آفتاب
همچو پیلی دیده هندستان به خواب

His eyes sightless and his heart as the sun:
like an elephant dreaming of Hindustan.

چشم بسته خفته بیند صد طرب
چون گشاید آن نبیند ای عجب

With closed eyes, asleep, he beholds a hundred delights;
when he opens, he sees not those—oh, wonderful!

بس عجب در خواب روشن می‌شود
دل درون خواب روزن می‌شود

Many a wonder is made manifest in sleep:
in sleep the heart becomes a window.

آن که بیدار است و بیند خواب خوش
عارف است او خاك او در دیده کش

One that is awake and dreams fair dreams, he is the knower:
smear your eyes with his dust.

پیش او بنشست و می‌پرسید حال
یافتش درویش و هم صاحب عیال

He sat down before him and asked about his condition;
he found him to be a dervish and also a family man.

گفت عزم تو کجا ای بایزید
رخت غربت را کجا خواهی کشید

He said, “Where are you going, O Bayazid?
To what place would you take the baggage of travel in a strange land?”

گفت قصد کعبه دارم از پگه
گفت هین با خود چه داری زاد ره

Bayazid answered, “ I start for the Ka`ba at daybreak.”
“Eh, cried the other, “what have you as provisions for the road?”

گفت دارم از درم نقره دویست
نك ببسته سخت در گوشه‌ی ردی است

“I have two hundred silver dirhems,” said he;
“look, tied fast in the corner of my cloak.”

گفت طوفی کن به گردم هفت بار
وین نکوتر از طواف حج شمار

He said, “ Make a circuit round me seven times,
and reckon this better than the circumambulation in the pilgrimage;

و آن درمها پیش من نه‌ای جواد
دان که حج کردی و حاصل شد مراد

And lay those dirhems before me, O generous one. Know that you
have made the greater pilgrimage and that your desire has been achieved;

عمره کردی عمر باقی یافتی
صاف گشتی بر صفا بشتافتی

You have performed the lesser pilgrimage and gained the life everlasting;
you have become pure and sped up purity.

حق آن حقی که جانت دیده است
که مرا بر بیت خود بگزیده است

By the truth of the Truth whom your soul has seen,
that He has chosen me above His House.

کعبه هر چندی که خانه‌ی بر اوست
خلقت من نیز خانه‌ی سر اوست

Although the Ka`ba is the House of His religious service, my form too,
in which I was created, is the House of His inmost consciousness.

تا بکرد آن کعبه را در وی نرفت
و اندر این خانه بجز آن حی نرفت

Never since God made the Ka`ba has He gone into it,
and none but the Living has ever gone into this House.

چون مرا دیدی خدا را دیده‌ای
گرد کعبه‌ی صدق بر گردیده‌ای

When you have seen me, you have seen God:
you have circled round the Ka`ba of Sincerity.

خدمت من طاعت و حمد خداست
تا نپنداری که حق از من جداست

To serve me is to obey and glorify God:
beware you think not that God is separate from me.

چشم نیکو باز کن در من نگر
تا ببینی نور حق اندر بشر

Open your eyes well and look on me,
that you may behold the Light of God in man.”

بایزید آن نکته‌ها را هوش داشت
همچو زرین حلقه‌اش در گوش داشت

Bayazid gave heed to those mystic sayings,
and put them in his ear as a golden ring.

آمد از وی بایزید اندر مزید
منتهی در منتها آخر رسید

Through him, Bayazid came into an increase:
the adept at last attained unto the end.

دانستن پیغامبر صلی الله علیه و آله که سبب رنجوری آن شخص گستاخی بوده است در دعا

How the Prophet—God bless and save him!
—perceived that the cause of that person's sickness was irreverence in prayer.

چون پیمبر دید آن بیمار را
خوش نوازش کرد یار غار را

When the Prophet saw the sick man,
he dealt sweetly and tenderly with that familiar friend.

زنده شد او چون پیمبر را بدید
گوییا آن دم مر او را آفرید

He became alive when he saw the Prophet:
you might say that moment created him.

گفت بیماری مرا این بخت داد
کامد این سلطان بر من بامداد

He said, "Sickness has given me this good fortune,
that this Sultan has come to my side at morn,

تا مرا صحت رسید و عاقبت
از قدوم این شه بی‌حاشیت

So that health and well-being have accrued to me
from the arrival of this King who is without retinue.

ای خجسته رنج و بیماری و تب
ای مبارك درد و بیداری شب

O happy pain and sickness and fever!
O blessed anguish and wakefulness in the night!

نك مرا در پیری از لطف و کرم
حق چنین رنجوریی داد و سقم

Lo, in old age God of His grace and bounty
has bestowed on me such a sickness and malady!

درد پشتم داد هم تا من ز خواب
بر جهم هر نیم شب لا بد شتاب

He too has given me pain in the back,
so that every midnight I cannot help springing up quickly from sleep.

تا نخسبم جمله شب چون گاومیش
دردها بخشید حق از لطف خویش

In order that I may not slumber all night like a buffalo,
God of His grace has given me pains.

زین شکست آن رحم شاهان جوش کرد
دوزخ از تهدید من خاموش کرد

Through this infirmity the mercy of Kings has been aroused,
and Hell's threatening of me has been silenced."

رنج گنج آمد که رحمتها در اوست
مغز تازه شد چو بخراشید پوست

Pain is a treasure, for there are mercies in it:
the kernel becomes fresh when you scrape off the rind.

ای برادر موضع تاریك و سرد
صبر کردن بر غم و سستی و درد

O brother, a dark and cold place,
to endure patiently sorrow and weakness and pain,

چشمه‌ی حیوان و جام مستی است
کان بلندیها همه در پستی است

Is the Fountain of Life and the cup of intoxication,
for those heights are all in lowliness.

آن بهاران مضمر است اندر خزان
در بهار است آن خزان مگریز از آن

That spring is implied in autumn, and that autumn is in the spring:
do not flee from it

2265 همره غم باش و با وحشت بساز
می‌طلب در مرگ خود عمر دراز

Be a fellow-traveller with grief, agree with desolation,
and seek long life in your death.

آن چه گوید نفس تو کاینجا بد است
مشنوش چون کار او ضد آمده ست

Do not listen to what your nafs says that this place is bad,
inasmuch as her doings are contrary.

تو خلافش کن که از پیغمبران
این چنین آمد وصیت در جهان

Oppose her,
for such injunction has come from the prophets in the world.

مشورت در کارها واجب شود
تا پشیمانی در آخر کم بود

It becomes necessary to take counsel concerning things to be done,
so that there may not be repentance in the end.

گفت امت مشورت با کی کنیم
انبیا گفتند با عقل امیم

The community said, "With whom shall we take counsel?"
The prophets answered, " With intellect, the Imam."

2270 گفت گر کودك در آید یا زنی
کاو ندارد عقل و رای روشنی

He said, "If a child should come in,
or a woman who has no judgment or clear understanding."

گفت با او مشورت کن و انچه گفت
تو خلاف آن کن و در راه افت

"Take counsel with her," said he,
"and do the contrary of what she bids, and go your way."

نفس خود را زن شناس از زن بتر
ز انکه زن جزوی است نفست کل شر

Know that your nafs is woman and worse than woman,
because woman is a part, but your nafs is evil entire.

مشورت با نفس خود گر می‌کنی
هر چه گوید کن خلاف آن دنی

If you take counsel with your nafs,
oppose that vile one whatsoever she may say.

گر نماز و روزه می‌فرمایدت
نفس مکار است مکری زایدت

If she bid you pray and fast—the nafs is a great plotter,
she will bring some plot against you to birth.

2275 مشورت با نفس خویش اندر فعال
هر چه گوید عکس آن باشد کمال

Counsel with your nafs concerning actions—
whatsoever she tells, the reverse of that is perfectly right.

بر نیایی با وی و استیز او
رو بر یاری بگیر آمیز او

You cannot cope with her and her rebellious nature,
go to a friend and mix with him.

عقل قوت گیرد از عقل دگر
نی شکر کامل شود از نیشکر

Mind gains strength from another mind:
the sugar-cane is made perfect by the sugar-cane.

من ز مکر نفس دیدم چیزها
کاو برد از سحر خود تمییزها

I have seen things from the deceitfulness of the nafs,
for by her magic she takes away the faculties of discernment.

وعده‌ها بدهد ترا تازه به دست
که هزاران بار آنها را شکست

She will proffer afresh to you promises
that she has broken thousands of times.

2280 عمر اگر صد سال خود مهلت دهد
اوت هر روزی بهانه‌ی نو نهد

If your life be prolonged' even for a hundred years,
she will lay before you a new pretext every day.

گرم گوید وعده‌های سرد را
جادویی مردی ببندد مرد را

She utters cold promises warm;
a witch, she ties up the manhood of a man.

ای ضیاء الحق حسام الدین بیا
که نروید بی‌تو از شوره گیا

O radiance of God, Husamu'ddin, come!
For without you no herbs will grow from the brackish soil.

از فلك آويخته شد پرده‌ای
از پی نفرين دل آزرده‌ای

A curtain has been let down from heaven
because of the curse of one whose heart is sorely vexed.

اين قضا را هم قضا داند علاج
عقل خلقان در قضا گيج است گيج

This destiny only the destiny can cure:
the understanding of His creatures is stunned at His destiny, stunned.

اژدها گشته ست آن مار سياه
آن كه كرمی بود افتاده به راه

The black serpent that was a worm fallen on the road
has become a dragon;

اژدها و مار اندر دست تو
شد عصا ای جان موسی مست تو

In your hand, O you with whom the soul of Moses is intoxicated,
the dragon or serpent became the rod.

حكم خذها لا تخف دادت خدا
تا به دستت اژدها گردد عصا

God gave you command, saying, "*Take it; fear not*,
so that the dragon may become a rod in your hand."

هين يد بيضا نما ای پادشاه
صبح نو بگشا ز شبهای سياه

Hark, show the white hand, O King:
out of the black nights reveal a new dawn!

دوزخی افروخت در وی دم فسون
ای دم تو از دم دريا فزون

A hell has blazed forth; breathe enchantment over it,
O thou whose breath is more than the breath of the sea.

بحر مكار است بنموده كفی
دوزخ است از مكر بنموده تفی

She is the guileful sea that shows foam;
she is the hell that from guile shows a heat.

ز آن نمايد مختصر در چشم تو
تا زبون بينيش جنبد خشم تو

She appears weak in your eyes, to the end
that you may regard her as feeble and that your wrath may be stirred;

همچنان كه لشكر انبوه بود
مر پيمبر را به چشم اندك نمود

Just as there was a dense host,
to the Prophet's eye it seemed small,

تا بر ايشان زد پيمبر بی‌خطر
ور فزون ديدی از آن كردی حذر

So that the Prophet set upon them without the danger;
but if he had deemed more, he would have acted cautiously in that.

آن عنايت بود و اهل آن بدی
احمدا ور نه تو بد دل می‌شدی

That was the Divine favour, and you were worthy of it, O Ahmad;
else, you would have become fainthearted.

كم نمود او را و اصحاب و را
آن جهاد ظاهر وباطن خدا

God caused the outward and inward warfare
to seem little to him and his Companions,

تا ميسر كرد يسری را بر او
تا ز عسری او بگردانيد رو

In order that He might make it easy for him to gain ease,
and that he might not turn away his face from difficulty.

كم نمودن مر و را پيروز بود
كه حقش يار و طريق آموز بود

For him, causing to seem little was victory,
since God was his friend and taught him the way.

آن كه حق پشتش نباشد از ظفر
وای اگر گربش نمايد شير نر

He that has not God for his victorious support,
alas if the fierce lion seem to him a cat

وای اگر صدرا يكی بيند ز دور
تا به چالش اندر آيد از غرور

Alas if from afar he sees a hundred as one,
so that in vain confidence he enters on the fray.

ز آن نمايد ذو الفقاری حربه‌ای
ز آن نمايد شير نر چون گربه‌ای

He causes a Prophet's sword to seem a dart
and makes the fierce lion appear as a cat,

تا دلیر اندر فتد احمق به جنگ
و اندر آردشان بدین حیلت به چنگ

So that the fool may fall boldly to fighting,
and that He may catch them by this device;

تا به پای خویش باشند آمده
آن فلیوان جانب آتش‌کده

In order that those dolts may have come towards the fire-temple
by means of their own feet

کاه برگی می‌نماید تا تو زود
پف کنی کاو را برانی از وجود

He is showing a blade of straw, in order that you may quickly give a puff
so as to make it vanish out of existence.

هین که آن که کوهها بر کنده است
زو جهان گریان و او در خنده است

Beware! For that straw has uprooted mountains:
through it the world is weeping, while it is in laughter.

می‌نماید تا به کعب این آب جو
صد چو عاج ابن عنق شد غرق او

He makes this river-water seem up to the ankle,
a hundred such as Aj son of `Unuq have been drowned there.

می‌نماید موج خونش تل مشك
می‌نماید قعر دریا خاك خشك

He makes the wave of blood seem to him a mound of musk:
He makes the bottom of the sea seem dry land.

خشك دید آن بحر را فرعون کور
تا در او راند از سر مردی و زور

Blind Pharaoh deemed that sea dry,
so that in manhood and strength he drove into it.

چون در آید در تگ دریا بود
دیده‌ی فرعون کی بینا بود

When he enters, he is at the bottom of the sea:
how should the eye of Pharaoh be seeing?

دیده بینا از لقای حق شود
حق کجا هم راز هر احمق شود

The eye is made seeing by meeting with God:
how should God become the confidant of every fool?

قند بیند خود شود زهر قتول
راه بیند خود بود آن بانگ غول

He sees candy : it is, in sooth, deadly poison;
he sees the road: it is, in sooth, the cry of the ghoul.

ای فلك در فتنه‌ی آخر زمان
تیز می‌گردی بده آخر زمان

O skies, in the tribulation of latter days
you are revolving swiftly; pray, give time.

خنجر تیزی تو اندر قصد ما
نیش زهر آلوده‌ای در فصد ما

You are a keen dagger to assail us;
you are a poisoned lancet to bleed us.

ای فلك از رحم حق آموز رحم
بر دل موران مزن چون مار زخم

O sky, learn mercy from the Mercy of God:
do not, like a snake, inflict wounds on the hearts of ants.

حق آن که چرخه‌ی چرخ ترا
کرد گردان بر فراز این سرا

By the truth of Him
who has set the wheel of your sphere turning above this abode,

که دگرگون گردی و رحمت کنی
پیش از آن که بیخ ما را بر کنی

Revolve in another wise and show mercy,
before you uproot us.

حق آن که دایگی کردی نخست
تا نهال ما ز آب و خاك رست

The truth of your having fostered us at first,
so that our shoot grew up from water and earth;

حق آن شه که ترا صاف آفري
کرد چندان مشعله در تو پدید

By the truth of that King who created you pure
and displayed so many lamps in you,

آن چنان معمور و باقی داشتت
تا که دهری از ازل پنداشتت

Who has kept you so flourishing and lasting
that the materialist has thought you from eternity.

شکر دانستیم آغاز ترا
انبیا گفتند آن راز ترا

Thanks, we have come to know your beginning:
the prophets have told that secret of yours.

2320 آدمی داند که خانه حادث است
عنکبوتی نه که در وی عابث است

A man knows that a house is made;
the spider which plays idly in it not.

پشه کی داند که این باغ از کی است
کاو بهاران زاد و مرگش در دی است

How should the gnat know of what date this garden is?
—for it was born in spring, and its death is in the winter

کرم کاندر چوب زاید سست حال
کی بداند چوب را وقت نهال

The worm that is born miserably in wood—
how should it know the wood at the time when it was a shoot?

ور بداند کرم از ماهیتش
عقل باشد کرم باشد صورتش

And if the worm should know, it would be intellect in its essential substance;
the worm would be its form.

عقل خود را می‌نماید رنگها
چون پری دور است از آن فرسنگ‌ها

Intellect shows itself guises,
like the Jinn is leagues removed from them.

2325 از ملك بالاست چه جای پری
تو مگس پری به پستی می‌پری

It is above the angels—what occasion is there for the Jinn?
You have the wings of a gnat, you are flying downwards.

گر چه عقلت سوی بالا می‌پرد
مرغ تقلیدت به پستی می چرد

Although your intellect is flying upward,
the bird of your imitational notions is feeding below.

علم تقلیدی وبال جان ماست
عاریه ست و ما نشسته کان ماست

Imitational knowledge is the bane of our souls;
it is a borrowed thing, but we rest that it is ours.

زین خرد جاهل همی باید شدن
دست در دیوانگی باید زدن

It behooves us to become ignorant of this wisdom;
must we clutch at madness.

هر چه بینی سود خود ز آن می‌گریز
زهر نوش و آب حیوان را بریز

Always flee from whatever you deem profitable to your nafs:
drink poison and spill the water of life.

2330 هر که بستاید ترا دشنام ده
سود و سرمایه به مفلس وام ده

Revile any one that praises you:
lend interest and capital to the destitute.

ایمنی بگذار و جای خوف باش
بگذر از ناموس و رسوا باش و فاش

Let safety go, and dwell in the place of fear:
leave reputation behind and be disgraced and notorious.

آزمودم عقل دور اندیش را
بعد از این دیوانه سازم خویش را

I have tried far-thinking intellect;
henceforth I will make myself mad.

عذر گفتن دلقك با سيد كه چرا فاحشه را نكاح كرد

How Dalqak excused himself to the Sayyid-i Ajall why he had married a harlot

گفت با دلقك شبی سيد اجل
قحبه‌ای را خواستی تو از عجل

One night the Sayyid-i Ajall said to Dalqak,
"You have married a harlot in haste.

با من اين را باز می‌بايست گفت
تا يكی مستور كرديميت جفت

You ought to have disclosed this to me, so that we might
have made a chaste your wife."

گفت نه مستور صالح خواستم
قحبه گشتند و ز غم تن كاستم

Dalqak replied, "I have married nine chaste and virtuous women:
they became harlots, and I wasted away with grief.

خواستم اين قحبه را بی‌معرفت
تا ببينم چون شود اين عاقبت

I married this harlot without acquaintance,
in order to see how this one would turn out in the end.

عقل را من آزمودم هم بسی
زين سپس جويم جنون را مغرسی

Often have I tried intelligence;
henceforth I will seek a nursery for insanity."

به حيلت در سخن آوردن سائل آن بزرگ را كه خود را ديوانه ساخته بود

How an inquirer managed to draw into conversation an eminent man who had feigned to be mad.

آن يكی می‌گفت خواهم عاقلی
مشورت آرم بدو در مشكلی

A certain man was saying, "I want some one of intelligence,
I may consult him about a difficulty."

آن يكی گفتش كه اندر شهر ما
نيست عاقل جز كه آن مجنون‌نما

One said to him, "In our city there is nobody of intelligence
except yonder man who appears to be mad.

بر نيی گشته سواره نك فلان
می‌دواند در ميان كودكان

Look, there is so-and-so: mounted on a cane,
he rides amongst the children.

صاحب رای است و آتش پاره‌ای
آسمان قدر است و اختر باره‌ای

He is possessed of judgment and a spark of fire;
he is as the sky in dignity, and as the stars in high estate.

فر او كروبيان را جان شده ست
او در اين ديوانگی پنهان شده ست

His glory has become the soul of the Cherubim;
he has become concealed in this madness."

ليك هر ديوانه را جان نشمری
سر منه گوساله را چون سامری

But you must not account every madman a soul:
do not, like Samiri, lay down your head to a calf.

چون وليی آشكارا با تو گفت
صد هزاران غيب و اسرار نهفت

When a manifest saint has declared unto you
hundreds of thousands of unseen things and hidden mysteries,

مر ترا آن فهم و آن دانش نبود
واندانستی تو سرگين را ز عود

And you have not had the understanding and knowledge;
you have not distinguished dung from aloes-wood

از جنون خود را ولی چون پرده ساخت
مر و را ای کور کی خواهی شناخت

How, when the saint has made for himself a veil of madness,
will you recognise him, O blind one?

گر ترا باز است آن دیده‌ی یقین
زیر هر سنگی یکی سرهنگ بین

If your eye of intuitive certainty is open,
behold a captain under every stone.

پیش آن چشمی که باز و رهبر است
هر گلیمی را کلیمی در بر است

To the eye that is open and a guide,
every dervish-cloak has a Moses in its embrace.

مر ولی را هم ولی شهره کند
هر که را او خواست با بهره کند

It is only the saint that makes the saint known
and makes fortunate whomever he will.

کس نداند از خرد او را شناخت
چون که او مر خویش را دیوانه ساخت

No one can recognise him by means of wisdom
when he has feigned to be mad.

چون بدزدد دزد بینایی ز کور
هیچ یابد دزد را او در عبور

When a seeing thief steals from a blind man,
can he at all detect the thief in the act of passing?

کور نشناسد که دزد او که بود
گر چه خود بر وی زند دزد عنود

The blind man does not know who it was that robbed him,
even though the wicked thief may knock against him.

چون گزد سگ کور صاحب ژنده را
کی شناسد آن سگ درنده را

When a dog bites a blind ragged mendicant,
how should he recognise that ferocious dog?

حمله بردن سگ بر کور گدا

How the dog attacked the beggar who was blind.

یك سگی در کوی بر کور گدا
حمله می‌آورد چون شیر وغا

A dog was attacking, as a warlike lion,
a blind beggar in a certain street.

سگ کند آهنگ درویشان به خشم
در کشد مه خاك درویشان به چشم

The dog rushes angrily at dervishes;
the moon smears her eyes with dust of dervishes.

کور عاجز شد ز بانگ و بیم سگ
اندر آمد کور در تعظیم سگ

The blind man was made helpless by the dog's barking
and by fear of the dog; the blind man began to pay honour to the dog,

کای امیر صید و ای شیر شکار
دست دست تست دست از من بدار

Saying, "O prince of the chase, and O lion of the hunt,
yours is the hand: refrain your hand from me!"—

کز ضرورت دم خر را آن حکیم
کرد تعظیم و لقب دادش کریم

For, by necessity, that philosopher paid honour to the tail of an ass,
and gave him the title of "noble."

گفت او هم از ضرورت کای اسد
از چو من لاغر شکارت چه رسد

He too, of necessity, said, " O lion, what will come to you
from such a meager prey as I am?

گور می‌گیرند یارانت به دشت
کور می‌گیری تو در کوچه به گشت

Your friends are catching wild asses in the desert;
you are catching a blind man in the street: this is bad.

گور می‌جویند یارانت به صید
کور می‌جویی تو در کوچه به کید

Your friends seek wild donkeys by hunting;
you in malice seeks a blind man in the street."

آن سگ عالم شکار گور کرد
وین سگ بی‌مایه قصد کور کرد

The knowing dog has made the wild donkey his prey,
while this worthless dog has attacked a blind man.

علم چون آموخت سگ رست از ضلال
می‌کند در بیشه‌ها صید حلال

When the dog has learned the knowledge, he has escaped from error:
he hunts lawful prey in the jungles.

سگ چو عالم گشت شد چالاك زحف
سگ چو عارف گشت شد ز اصحاب کهف

When the dog has become knowing, he marches briskly; when the
dog has become a knower of God he becomes the Men of the Cave.

سگ شناسا شد که میر صید کیست
ای خدا آن نور اشناسنده چیست

The dog has come to know who the Master of the hunt is.
O God, what is that knowing light?

کور نشناسد نه از بی‌چشمی است
بلکه این ز آن است کز جهل است مست

The blind man knows it not, it is not from having no eye;
nay, it is because he is drunken with ignorance.

نیست خود بی‌چشم تر کور از زمین
این زمین از فضل حق شد خصم بین

Truly, the blind man is not more eyeless than the earth;
and this earth, by the grace of God, has become a seer of enemies.

نور موسی دید و موسی را نواخت
خسف قارون کرد و قارون را شناخت

It saw the Light of Moses and showed kindness to Moses;
Qarun it engulfed, it knew Qarun.

رجف کرد اندر هلاك هر دعی
فهم کرد از حق که یا أَرْضُ ابلعي

It quaked for the destruction of every false pretender:
it understood from God, "*O earth, swallow*!"

خاك و آب و باد و نار با شرر
بی‌خبر با ما و با حق با خبر

Earth and water and air and sparking fire
are unacquainted with us, but acquainted with God.

ما بعکس آن ز غیر حق خبیر
بی‌خبر از حق و از چندین نذیر

Contrariwise, we are aware of other than God,
unaware of God and of so many warners.

لاجرم أَشْفَقْنَ مِنْها جمله‌شان
کند شد ز آمیز حیوان حمله‌شان

As a necessary consequence, they all *shrank from it*:
their impulse to partake of life was blunted.

گفته بیزاریم جمله زین حیات
کاو بود با خلق حی با حق موات

They said, "We all are averse to this life, that one should be
living in relation to created beings and dead in relation to God."

چون بماند از خلق گردد او یتیم
انس حق را قلب می‌باید سلیم

When he remains away from created beings,
he is orphaned: for intimacy with God, the heart must be free.

چون ز کوری دزد دزدد کاله‌ای
می‌کند آن کور عمیا ناله‌ای

When a thief steals some article of property from a blind man,
the blind man is blindly lamenting.

تا نگوید دزد او را کان منم
کز تو دزدیدم که دزد پر فنم

Until the thief say to him, " 'It is I that stole from you,
for I am an artful thief,"

کی شناسد کور دزد خویش را
چون ندارد نور چشم و آن ضیا

How should the blind man know his thief,
since he has not the eye's light and that radiance?

چون بگوید هم بگیر او را تو سخت
تا بگوید او علامتهای رخت

When he speaks, at once take tight hold of him,
that he may tell the marks of the goods.

پس جهاد اکبر آمد عصر دزد
تا بگوید که چه دزدیده است مزد

The Greater Jihad, then, consists in squeezing the thief to the dregs,
in order that he may tell what he has stolen and what he has carried off.

اولا دزدید کحل دیده‌ات
چون ستانی باز یابی تبصرت

First, he has stolen your eye-salve;
when you take it, you will regain insight.

کاله‌ی حکمت که گم کرده‌ی دل است
پیش اهل دل یقین آن حاصل است

The goods of wisdom, which have been lost by heart,
are certainly to be found with the man of heart.

کوردل با جان و با سمع و بصر
می‌نداند دزد شیطان را ز اثر

The blind of heart, notwithstanding life and hearing and sight,
never knows the devilish thief by the evidence.

ز اهل دل جو از جماد آن را مجو
که جماد آمد خلایق پیش او

Seek from the man of heart; do not seek it from the inanimate,
for people are inanimate beside him.

مشورت جوینده آمد نزد او
کای اب کودك شده رازی بگو

The seeker of counsel approached him, saying,
"O father who have become a child, tell a secret."

گفت رو زین حلقه کاین در باز نیست
باز گرد امروز روز راز نیست

He answered, "Be gone from this door-ring, for this door is not open.
Turn back: to-day is not the day for secrets.

گر مکان را ره بدی در لامکان
همچو شیخان بودمی من بر دکان

If the spatial had access to the non-spatial,
I should be on the bench, like the Shaykhs."

خواندن محتسب مست خراب افتاده را به زندان

How the Police Inspector summoned the man who had fallen dead-drunk to prison.

محتسب در نیم شب جایی رسید
در بن دیوار مستی خفته دید

The Inspector came at midnight to a certain place:
he saw a man lying at the bottom of a wall.

گفت هی مستی چه خورده ستی بگو
گفت از این خوردم که هست اندر سبو

He cried, "Hey, you are drunk: tell, what have you been drinking?"
Said the man, "I have drunk of this which is in the jar"

گفت آخر در سبو واگو که چیست
گفت از آن که خورده‌ام گفت این خفی است

"Pray," said he, "explain what is in the jar." He replied,
"Some of what I have drunk." Said the Inspector, "this is hidden."

گفت آن چه خورده‌ای آن چیست آن
گفت آن که در سبو مخفی است آن

He asked, "What is it that you have drunk?"
He rejoined, "That which is hidden in the jar."

دور می‌شد این سؤال و این جواب
ماند چون خر محتسب اندر خلاب

These questions and answers were becoming a circle.
The Inspector was left in the mud, like an ass.

گفت او را محتسب هین آه کن
مست هو هو کرد هنگام سخن

The Inspector said to him, "Come now, say 'Ah'";
the drunken man, at the moment of utterance, said "Hu, HU."

گفت گفتم آه کن هو می‌کنی
گفت من شاد و تو از غم دم زنی

"I told you to say 'Ah,'" said he; "you are saying 'Hu.'"
I am glad," he replied, "while you are bent with grief.

آه از درد و غم و بی‌دادی است
هوی هوی می خوران از شادی است

‘Ah’ is on account of pain and grief and injustice;
the ‘Hu’ of the wine-drinkers is from joy.”

محتسب گفت این ندانم خیز خیز
معرفت متراش و بگذار این ستیز

The Inspector said, “I know nothing about this. Get up, get up!
Don’t retail mystic lore, and leave off this wrangling.”

گفت رو تو از کجا من از کجا
گفت مستی خیز تا زندان بیا

“Go away,” said the man;” what have you to do with me?”
“You are drunk,” the Inspector said. “Get up and come to prison.”

گفت مست ای محتسب بگذار و رو
از برهنه کی توان بردن گرو

Said the drunken man, “O Inspector, let me alone and go away.
How is it possible to carry off pledges from one that is naked?

گر مرا خود قوت رفتن بدی
خانه‌ی خود رفتمی وین کی شدی

If indeed I had had the power to walk,
I should have gone to my house—and how would this have occurred?

من اگر با عقل و با امکانمی
همچو شیخان بر سر دکانمی

Were I possessed of understanding and of contingent existence,
I should be at the shop, like the Shaykhs.”

دوم بار در سخن کشیدن سایل آن بزرگ را تا حال او معلوم تر گردد

How the inquirer, for the second time, drew that eminent into conversation, in order that his condition might be made better known.

گفت آن طالب که آخر یك نفس
ای سواره بر نی این سو ران فرس

That seeker said, “O you mounted on the ney,
pray, ride your horse this way for one moment.”

راند سوی او که هین زوتر بگو
کاسب من بس توسن است و تند خو

He rode towards him, crying, “Listen, say as quickly as you can,
for my horse is very restive and fierce-tempered.

تا لگد بر تو نکوبد زود باش
از چه می‌پرسی بیانش کن تو فاش

Be quick, lest he kick you:
explain clearly what you are asking about.”

او مجال راز دل گفتن ندید
زو برون شو کرد و در لاغش کشید

He saw no opportunity to tell his heart’s secret:
he at once made an evasion and drew him into jesting talk.

گفت می‌خواهم در این کوچه زنی
کیست لایق از برای چون منی

He said, “I wish to marry a woman in this street:
who is suitable for one like me?”

گفت سه گونه زن‌اند اندر جهان
آن دو رنج و این یکی گنج روان

“There are three kinds of women in the world,” said he:
“two of those are a sorrow, and one is the soul’s treasure.

آن یکی را چون بخواهی کل تراست
و آن دگر نیمی ترا نیمی جداست

The first, when you marry her, is wholly yours;
and the second is half yours and half separate;

و آن سوم هیچ او ترا نبود بدان
این شنودی دور شو رفتم روان

And the third, know she is not yours at all. You have heard this.
Away!—I start in a moment.

تا ترا اسبم نپراند لگد
که بیفتی بر نخیزی تا ابد

Lest my horse let fly a kick at you,
so that you fall and never rise up”

شیخ راند اندر میان کودکان
بانگ زد بار دگر او را جوان

The Shaykh rode off amongst the children,
the young man shouted to him once more,

که بیا آخر بگو تفسیر این
این زنان سه نوع گفتی بر گزین

"Come, please declare the exposition of this.
You have said that these women are of three kinds: pick out."

راند سوی او و گفتش بکر خاص
کل ترا باشد ز غم یابی خلاص

He rode towards him and said to him, "The virgin of your choice
will be wholly yours, and you will gain freedom from sorrow;

و انکه نیمی آن تو بیوه بود
و انکه هیچست آن عیال با ولد

And she that is half yours is the widow;
and she that is nothing is the married woman with a child :

چون ز شوی اولش کودك بود
مهر و کل خاطرش آن سو رود

When she has a child by her first husband,
her love and whole heart will go there.

دور شو تا اسب نندازد لگد
سم اسب توسنم بر تو رسد

Get away, lest my horse launch a kick,
and the hoof of my restive horse land upon you."

های و هویی کرد شیخ و باز راند
کودکان را باز سوی خویش خواند

The Shaykh gave a loud cry of jubilation and rode back:
he again called the children to him.

باز بانگش کرد آن سایل بیا
یك سؤالم ماند ای شاه کیا

That inquirer shouted to him once more,
"Come, I have one question left, O sovereign king."

باز راند این سو بگو زودتر چه بود
که ز میدان آن بچه گویم ربود

He rode back in this direction. "Say what it is," he cried,
"as quick as you can, for yonder child has taken my ball."

گفت ای شه با چنین عقل و ادب
این چه شید است این چه فعل است ای عجب

Said the other, "O king, with such intelligence and erudition,
what dissimulation is this? What acting is this? Oh, it is a marvel!

تو ورای عقل کلی در بیان
آفتابی در جنون چونی نهان

You transcend the Universal Intellect in elucidation.
You are a sun: how are you hid in madness?"

گفت این اوباش رایی می‌زنند
تا در این شهر خودم قاضی کنند

He replied, "These rascals are proposing
to make me Judge in this their city.

دفع می‌گفتم مرا گفتند نی
نیست چون تو عالمی صاحب فنی

I raised objections, they said to me,
'No, there is none so learned and accomplished as you.

با وجود تو حرام است و خبیث
که کم از تو در قضا گوید حدیث

While you are in existence, it is unlawful and wicked that any one
inferior to you should cite Prophetic Traditions in the office of Judge.

در شریعت نیست دستوری که ما
کمتر از تو شه کنیم و پیشوا

Permission is not in the Law,
that we should appoint one less than you as prince and leader.

زین ضرورت گیج و دیوانه شدم
لیك در باطن همانم که بدم

By this necessity I was made distraught and mad,
but inwardly I am just the same as I was.

عقل من گنج است و من ویرانه‌ام
گنج اگر پیدا کنم دیوانه‌ام

My intelligence is the treasure, and I am the ruin;
if I display the treasure, I am mad.

اوست دیوانه که دیوانه نشد
این عسس را دید و در خانه نشد

The madman is he that has not gone mad,
he that has seen this night-patrol and has not gone home.

دانش من جوهر آمد نه عرض
این بهایی نیست بهر هر غرض

My knowledge is essence, not form;
and this precious is not for every intention.

کان قندم نیستان شکرم
هم ز من می‌روید و من می‌خورم

I am a mine of candy, I am a plantation of sugar-canes:
it is growing from me, and at the same time I am eating.

علم تقلیدی و تعلیمی است آن
کز نفورش مستمع دارد فغان

Knowledge is imitation and acquired,
when he laments because the hearer is averse to it.

چون پی دانه نه بهر روشنی است
همچو طالب علم دنیای دنی است

Since it is as bait, not for the sake of enlightenment,
he is just as the seeker of vile worldly knowledge;

طالب علم است بهر عام و خاص
نی که تا یابد از این عالم خلاص

He is seeking knowledge on account of the vulgar and the noble,
not in order that he may win release from this world.

همچو موشی هر طرف سوراخ کرد
چونك نورش راند از دّر گفت بّرد

Like a mouse, he has burrowed in every direction,
since the light drove him from the door and said, 'Away!'

چون که سوی دشت و نورش ره نبود
هم در آن ظلمات جهدی می‌نمود

Inasmuch as he had no way to the open country and the light,
he continued to make an exertion even in that darkness.

گر خدایش پر دهد پر خرد
برهد از موشی و چون مرغان پرد

If God give him wings, the wings of Wisdom,
he will escape from mousiness and will fly like the birds;

ور نجوید پر بماند زیر خاك
ناامید از رفتن راه سماك

But if he does not seek wings, he will remain underground
with no hope of traversing the path to Simak.

علم گفتاری که آن بی‌جان بود
عاشق روی خریداران بود

Dialectic knowledge, which is soulless,
is in love with the countenance of customers;

گر چه باشد وقت بحث علم زفت
چون خریدارش نباشد مرد و رفت

Although it is robust at the time of disputation,
it is dead and gone when it has no customer.

مشتری من خدای است او مرا
می‌کشد بالا که الله اشتری

My purchaser is God:
He is drawing me aloft, for *God has purchased*.

خونبهای من جمال ذو الجلال
خونبهای خود خورم کسب حلال

My blood payment is the beauty of the Glorious One:
I enjoy my blood payment lawful earnings.

این خریداران مفلس را بهل
چه خریداری کند یك مشت گل

Abandon these insolvent customers:
what purchase can be made by a handful of clay?

گِل مخور گِل را مخر گِل را مجو
ز انکه گل خوار است دایم زرد رو

Do not eat clay, do not buy clay, and do not seek clay,
because the eater of clay is always pale-faced.

دل بخور تا دایما باشی جوان
از تجلی چهره‌ات چون ارغوان

Eat the heart, that you may be young always,
your face with Divine illumination, like the *arghawan*."

یا رب این بخشش نه حد کار ماست
لطف تو لطف خفی را خود سزاست

O Lord, this gift is not the compass of our work:
verily, Your grace is according to Your mysterious grace.

دست گیر از دست ما ما را بخر
پرده را بردار و پرده‌ی ما مدر

Take our hands; buy us from our hands;
lift the veil, and do not tear our veil.

باز خر ما را از این نفس پلید
کاردش تا استخوان ما رسید

Redeem us from this filthy self:
its knife has reached our bones.

از چو ما بی‌چارگان این بند سخت
کی گشاید ای شه بی‌تاج و تخت

Who will loose these strong chains from helpless ones like us,
O king uncrowned and unthroned?

این چنین قفل گران را ای ودود
کی تواند جز که فضل تو گشود

Who except Your bounty, O Loving One,
can loose such a heavy lock?

ما ز خود سوی که گردانیم سر
چون تویی از ما به ما نزدیکتر

Let us turn our heads from ourselves towards You,
inasmuch as You are nearer unto us than we.

این دعا هم بخشش و تعلیم تست
گر نه در گلخن گلستان از چه رست

Even this prayer is Your gift and lesson;
else, when has a rose-bed grown in an ash-pit?

در میان خون و روده فهم و عقل
جز ز اکرام تو نتوان کرد نقل

Save through Your munificence, it is impossible to convey
understanding and reason into the midst of blood and entrails.

از دو پاره‌ی پیه این نور روان
موج نورش می‌زند بر آسمان

This flowing light from two pieces of fat:
their waves of light reach up to the sky.

گوشت پاره که زبان آمد از او
می‌رود سیلاب حکمت همچو جو

The piece of flesh which is the tongue—
from it the flood of Wisdom is flowing, like a stream,

سوی سوراخی که نامش گوشهاست
تا بباغ جان که میوه‌اش هوشهاست

Towards a cavity, whereof the name is "ears,"
up to the orchard of the soul, whereof the fruit is intellections.

شاه راه باغ جانها شرع اوست
باغ و بستانهای عالم فرع اوست

Its main course is the highway of the orchard of souls;
the orchards and gardens of the world are its branches.

اصل و سرچشمه‌ی خوشی آن است آن
زود تَجْرِي تَحْتَهَا الْأَنْهارُ خوان

That, that, is the source and fountainhead of joy:
quick, recite, *beneath which flow the rivers*.

تتمه‌ی نصیحت رسول صلی الله علیه و آله بیمار را

Conclusion of the admonishment given by the Prophet, God bless and save him, to the sick man

گفت پیغمبر مر آن بیمار را
چون عیادت کرد یار زار را

The Prophet said to the sick man,
when he visited suffering friend,

که مگر نوعی دعایی کرده‌ای
از جهالت زهربایی خورده‌ای

"Maybe you have made a prayer of some sort,
and from ignorance have eaten some poisoned food.

یاد آور چه دعا می‌گفته‌ای
چون ز مکر نفس می‌آشفته‌ای

Bring to mind what a prayer you said
when you were being vexed by the guile of the nafs."

گفت یادم نیست الا همتی
دار با من یادم آید ساعتی

He answered, "I do not remember; but direct an influence towards me,
and it will come to my memory in a moment."

از حضور نور بخش مصطفا
پیش خاطر آمد او را آن دعا

Through the light-giving presence of Mustafa,
that prayer came into his mind;

همت پیغمبر روشن‌کده
پیش خاطر آمدش آن گم شده

The aspiration of the Prophet who dwells in light
there came into his mind that which had been lost;

تافت ز آن روزن که از دل تا دل است
روشنی که فرق حق و باطل است

Through the window which is between heart and heart
flashed the light that separates truth and falsehood.

گفت اینك یادم آمد ای رسول
آن دعا که گفته‌ام من بو الفضول

He said, "Look now, I have remembered, O Prophet,
the prayer which I, impertinent fool, spoke.

چون گرفتار گنه می‌آمدم
غرقه دست اندر حشایش می‌زدم

When I was being caught in sin
and drowning was clutching at straws

از تو تهدید و وعیدی می‌رسید
مجرمان را از عذاب بس شدید

There was coming from you to sinners
a threat and menace of punishment exceedingly severe

مضطرب می‌گشتم و چاره نبود
بند محکم بود و قفل ناگشود

I was becoming agitated, and there was no help,
there were chains made fast and a lock not opened:

نی مقام صبر و نه راه گریز
نی امید توبه نه جای ستیز

Neither room for patience nor means of flight,
neither hope of repenting nor opportunity for rebelling

من چو هاروت و چو ماروت از حزن
آه می‌کردم که ای خلاق من

I, like Harut and Marut, was crying in sorrow, 'Alas!'
and saying, 'O my Creator!'"

از خطر هاروت و ماروت آشکار
چاه بابل را بکردند اختیار

Because of the dangers
Harut and Marut openly chose the pit of Babylon,

تا عذاب آخرت اینجا کشند
گربزند و عاقل و ساحروش‌اند

So that they might suffer here the punishment of the world to come;
and they are cunning and intelligent and magician-like.

نیك کردند و بجای خویش بود
سهلتر باشد ز آتش رنج دود

They acted well, and it was fitly done:
the pain of smoke is lighter than fire.

حد ندارد وصف رنج آن جهان
سهل باشد رنج دنیا پیش آن

The pain of that world is beyond description;
light is the pain of this world beside it.

ای خنك آن کاو جهادی می‌کند
بر بدن زجری و دادی می‌کند

Oh, happy he that wages a holy war,
and puts a restraint upon the body and deals justice,

تا ز رنج آن جهانی وارهد
بر خود این رنج عبادت می‌نهد

And, in order that he may be delivered from the pain of that world,
lays upon himself this pain of serving God.

من همی‌گفتم که یا رب آن عذاب
هم در این عالم بران بر من شتاب

"I was saying, O Lord,
quickly inflict on me in *this* world that punishment,

تا در آن عالم فراغت باشدم
در چنین درخواست حلقه می‌زدم

So that I may have exemption in yonder world:
About such-like a request was I knocking at the door.

این چنین رنجوریی پیدام شد
جان من از رنج بی‌آرام شد

Such a sickness as this appeared in me:
through pain my soul was deprived of rest.

مانده‌ام از ذکر و از اوراد خود
بی‌خبر گشتم ز خویش و نیك و بد

I have been left without power to perform my *dhikr* and litanies:
I have become unconscious of myself and of good and ill.

گر نمی‌دیدم کنون من روی تو
ای خجسته وی مبارك بوی تو

If I had not now beheld your face,
O you whose scent is fortunate and blessed,

می‌شدم از دست من یك بارگی
کردیم شاهانه این غم خوارگی

I should have passed altogether from the bondage.
You in kingly fashion have bestowed on me this sympathy."

گفت هی‌هی این دعا دیگر مکن
بر مکن تو خویش را از بیخ و بن

Said the Prophet, "Hey! Do not offer this prayer again:
do not dig yourself up from root and base.

تو چه طاقت داری ای مور نژند
که نهد بر تو چنان کوه بلند

What strength do you have, O wretched ant,
to endure that He should lay on you such a lofty mountain?"

گفت توبه کردم ای سلطان که من
از سر جلدی نه لافم هیچ فن

He answered, "O Sultan,
I repent that in no wise will I brag recklessly.

این جهان تیه است و تو موسی و ما
از گنه در تیه مانده مبتلا

This world is the Desert, and you are Moses
and we because of sin remain in the Desert in tribulation.

سالها ره می‌رویم و در اخیر
همچنان در منزل اول اسیر

We are wayfaring for years, and at the end
we are still held captive in the first stage.

گر دل موسی ز ما راضی بدی
تیه را راه و کران پیدا شدی

If the heart of Moses were pleased with us,
there would be shown the way through the Desert and the border;

ور به کل بیزار بودی او ز ما
کی رسیدی خوانمان هیچ از سما

And if he were wholly disgusted with us,
how by any means would trays of food come to us from heaven?

کی ز سنگی چشمه‌ها جوشان شدی
در بیابان‌مان امان جان شدی

How would springs gush from a rock,
would there be security for our lives in the desert?

بل به جای خوان خود آتش آمدی
اندر این منزل لهب بر ما زدی

Nay, truly, fire would come instead of trays:
flames would beat upon us in this abode.

چون دو دل شد موسی اندر کار ما
گاه خصم ماست گاهی یار ما

For as much as Moses has become of two minds concerning us,
he is sometimes our enemy and sometimes our friend.

خشمش آتش می‌زند در رخت ما
حلم او رد می‌کند تیر بلا

His anger sets fire to our goods;
his clemency becomes a shield against affliction.

کی بود که حلم گردد خشم نیز
نیست این نادر ز لطفت ای عزیز

When may it be that anger shall again become clemency?
This is not extraordinary from your grace, O venerable one.

مدح حاضر وحشت است از بهر این
نام موسی می‌برم قاصد چنین

To praise any one present is embarrassment;
on this account I am purposely using the name of Moses, like this.

ور نه موسی کی روا دارد که من
پیش تو یاد آورم از هیچ تن

Otherwise, how should Moses deem it right
that I make mention of anybody before you?

عهد ما بشکست صد بار و هزار
عهد تو چون کوه ثابت برقرار

Our covenant has been broken hundreds and thousands of times;
Your covenant, like a mountain, stands firm and stable.

عهد ما کاه و به هر بادی زبون
عهد تو کوه و ز صد که هم فزون

Our covenant is straw and subject to every wind;
Your covenant is a mountain, and even more than a hundred mountains.

حق آن قوت که بر تلوین ما
رحمتی کن ای امیر لونها

By the truth of that power, have some mercy upon our mutability,
O Ruler of mutations!

خویش را دیدیم و رسوایی خویش
امتحان ما مکن ای شاه بیش

We have seen ourselves and our shame.
Put us not to further trial, O King,

تا فضیحت‌های دیگر را نهان
کرده باشی ای کریم مستعان

So that You will have concealed other disgraces,
O Bounteous One whose help we implore!

بی‌حدی تو در جمال و در کمال
در کژی ما بی‌حدیم و در ضلال

You are infinite in beauty and perfection;
we are infinite in wrongness and error.

بی‌حدی خویش بگمار ای کریم
بر کژی بی‌حد مشتی لئیم

Direct Your infinity, O Bounteous One,
upon the infinite shortcoming of a handful of vile wretches.

هین که از تقطیع ما یك تار ماند
مصر بودیم و یکی دیوار ماند

Oh, come, for of our cloth-piece a single thread remains:
we were a city, and a single wall remains.

البقیه البقیه ای خدیو
تا نگردد شاد کلی جان دیو

The *remnant, the remnant, O Sovereign*
that the soul of the devil may not rejoice entirely

بهر ما نه بهر آن لطف نخست
که تو کردی گمرهان را باز جست

Not for our sakes, for the sake of the primal grace
through which You did seek out them that had lost the way.

چون نمودی قدرتت بنمای رحم
ای نهاده رحمها در لحم و شحم

As You have shown Your power, show Your mercy,
O You who have implanted feelings of mercy in flesh and fat.

این دعا گر خشم افزاید ترا
تو دعا تعلیم فرما مهترا

If this prayer increases Your wrath,
teach us to pray, O Lord,

آن چنان کادم بیفتاد از بهشت
رجعتش دادی که رست از دیو زشت

Even as, Adam fell from Paradise, You gave him to turn toward You,
so that he escaped from the ugly devil."

دیو که بود کاو ز آدم بگذرد
بر چنین نطعی از او بازی برد

Who is the devil that he should surpass Adam
and win the game from him on such a board?

در حقیقت نفع آدم شد همه
لعنت حاسد شده آن دمدمه

In truth, it all turned out to Adam's advantage:
that guile became a curse to the envious one.

بازیی دید و دو صد بازی ندید
پس ستون خانه‌ی خود را برید

He saw one game; he did not see two hundred games:
therefore he cut down the supports of his own house.

آتشی زد شب به کشت دیگران
باد آتش را به کشت او بران

He set fire by night to the cornfield of others;
the wind carrying the fire into his own field.

چشم بندی بود لعنت دیو را
تا زیان خصم دید آن ریو را

The curse was a blind to the Devil,
so that he regarded that trickery as harm to enemy.

لعنت این باشد که کژبینش کند
حاسد و خود بین و پر کینش کند

The curse is that which makes him see falsely,
and makes him envious, self-conceited, and malicious,

تا نداند که هر آن که کرد بد
عاقبت باز آید و بر وی زند

To the end that he may not know that whoever does evil,
it will at last come back and smite him.

جمله فرزین بندها بیند بعکس
مات بر وی گردد و نقصان و وکس

He sees all the master-moves backwards:
they result in check-mate to him and failure and defeat.

ز انکه گر او هیچ بیند خویش را
مهلك و ناسور بیند ریش را

Because, if he regard himself as naught,
he regard the wound as deadly and festering,

درد خیزد زین چنین دیدن درون
درد او را از حجاب آرد برون

Pain will arise from such looking within,
and the pain will bring him out from the veil.

تا نگیرد مادران را درد زه
طفل در زادن نیابد هیچ ره

Until mothers are overtaken by the pains of childbirth,
the child finds no way to be born.

این امانت در دل و دل حامله ست
این نصیحتها مثال قابله ست

This trust is in the heart, and the heart is pregnant:
these counsels are like the midwife.

قابله گوید که زن را درد نیست
درد باید درد کودك را رهی است

The midwife may say that the woman has no pain;
pain is necessary, pain is a way for the child.

آن که او بی‌درد باشد ره زن است
ز انکه بی‌دردی انا الحق گفتن است

He that is without pain is a brigand,
because to be without pain is to say "*I am God.*"

آن انا بی‌وقت گفتن لعنت است
آن انا در وقت گفتن رحمت است

To say that "*I*" out of the time is a curse;
to say that "*I*" at the time is a mercy.

آن انا منصور رحمت شد یقین
آن انا فرعون لعنت شد ببین

The "*I*" of Mansur certainly became a mercy;
the "*I*" of Pharaoh became a curse. Mark!

لاجرم هر مرغ بی‌هنگام را
سر بریدن واجب است اعلام را

Consequently, it is incumbent to behead every untimely bird,
in order to give notice.

سر بریدن چیست کشتن نفس را
در جهاد و ترك گفتن نفس را

What is "beheading"?
Killing the nafs in the holy war, and renouncing self

آن چنان که نیش کژدم بر کنی
تا که یابد او ز کشتن ایمنی

Just as you would extract the scorpion's sting
in order that it might be saved from being killed,

بر کنی دندان پر زهری ز مار
تا رهد مار از بلای سنگسار

Pull out the venomous fang of a snake,
in order that the snake might escape from the calamity of being stoned.

هیچ نکشد نفس را جز ظل پیر
دامن آن نفس کش را سخت گیر

Nothing will slay the nafs except the shadow of the Pir:
grasp tightly the skirt of that slayer of the flesh.

چون بگیری سخت آن توفیق هوست
در تو هر قوت که آید جذب اوست

When you grasp tightly, that is the aid of Him:
whatever strength comes into you is His drawing.

ما رَمَیْتَ إِذْ رَمَیْتَ راست دان
هر چه کارد جان بود از جان جان

Know that true is *you didst not throw when you threw*:
whatever the soul sows is from the Soul of the soul.

دست گیرنده وی است و بردبار
دم‌به‌دم آن دم از او امید دار

He is the One that takes the hand, and burden-bearing:
have hope, from moment to moment, of that breath from Him.

نیست غم گر دیر بی‌او مانده‌ای
دیرگیر و سخت‌گیرش خوانده‌ای

It is no sorrow if you have remained long without Him:
you have read that He is late in gripping, gripping tight.

دیر گیرد سخت گیرد رحمتش
یك دمت غایب ندارد حضرتش

His Mercy is long in gripping, grips tight:
His Presence does not keep you absent for one moment.

گر تو خواهی شرح این وصل و ولا
از سر اندیشه می‌خوان و الضحی

If you desire the explanation of this union and friendship,
read thoughtfully *Wa'l-Duha*.

ور تو گویی هم بدیها از وی است
لیك آن نقصان فضل او کی است

And if you say that evils too are from Him,
but how is it a defect in His grace?

آن بدی دادن کمال اوست هم
من مثالی گویمت ای محتشم

Bestowing this evil is even His perfection:
I will tell you a parable, O respected one.

کرد نقاشی دو گونه نقشها
نقشهای صاف و نقشی بی‌صفا

A painter made two kinds of pictures—
beautiful pictures and pictures devoid of beauty.

نقش یوسف کرد و حور خوش سرشت
نقش عفریتان و ابلیسان زشت

He painted Joseph and fair-formed houris;
he painted ugly monsters and devils.

هر دو گونه نقش استادی اوست
زشتی او نیست آن رادی اوست

Both kinds of pictures are his mastery:
those are not his ugliness; they are his bounty.

زشت را در غایت زشتی کند
جمله زشتیها به گردش بر تند

He makes the ugly of extreme ugliness—
it is invested with all ugliness-

تا کمال دانشش پیدا شود
منکر استادی‌اش رسوا شود

In order that the perfection of his skill may be displayed
the denier of his mastery may be put to shame.

ور نداند زشت کردن ناقص است
زین سبب خلاق گبر و مخلص است

And if he cannot make the ugly, he is deficient:
hence He is the Creator of the infidel and the sincere.

پس از این رو کفر و ایمان شاهداند
بر خداوندیش و هر دو ساجداند

From this point of view, then, infidelity and faith are bearing witness:
both are bowing down in worship before His Lordliness.

لیك مومن دان که طوعا ساجد است
ز انکه جویای رضا و قاصد است

But know that the faithful bows down willingly,
because he is seeking pleasure and aiming.

هست کرها گبر هم یزدان پرست
لیك قصد او مرادی دیگر است

The infidel too is a worshipper of God, unwillingly;
but his aim is another object of desire.

قلعه‌ی سلطان عمارت می‌کند
لیك دعوی امارت می‌کند

He keeps the King's fortress in good repair;
but he is claiming to be in command.

گشته یاغی تا که ملك او بود
عاقبت خود قلعه سلطانی شود

He has become a rebel, to the intent that it may be his domain;
truly, in the end the fortress comes to be the King's.

مومن آن قلعه برای پادشاه
می‌کند معمور نه از بهر جاه

The faithful believer keeps that fortress in good repair
for the sake of the King, not for place.

زشت گوید ای شه زشت آفرین
قادری بر خوب و بر زشت مهین

The ugly one says, "O King who creates the ugly,
You are able for the beautiful as well as the despicable ugly."

خوب گوید ای شه حسن و بها
پاك گردانیدیم از عیبها

The beautiful one says, "O King of beauty and comeliness,
You have made me free from defects."

وصیّت کردن پیغامبر صلّی الله علیه و سلّم مر آن بیمار را و دعا آموزیدنش

How the Prophet, God bless and save him, gave injunctions to the sick man and taught him to pray.

گفت پیغمبر مر آن بیمار را
این بگو کای سهل کن دشوار را

The Prophet said to the sick man:
“Say thus:— ‘O You that makes easy that which is hard,

آتنا فی دار دنیانا حسن
آتنا فی دار عقبانا حسن

Give good to us in our present abode,
and give us beauty in our future abode!

راه را بر ما چو بستان کن لطیف
منزل ما خود تو باشی ای شریف

Make the way agreeable to us as a garden:
You indeed, O Glorious One, are our goal.’”

مومنان در حشر گویند ای ملك
نی که دوزخ بود راه مشترك

At the Gathering the true believers will say,
“O angel, is it not that Hell is the common road,

مومن و کافر بر او یابد گذار
ما ندیدیم اندر این ره دود و نار

True believer and infidel pass by it?
We saw no smoke or fire in this road.

نك بهشت و بارگاه ایمنی
پس کجا بود آن گذرگاه دنی

Lo, here is Paradise and the Court of safety:
where, then, was that vile place of passage? “

پس ملك گوید که آن روضه‌ی خضر
که فلان جا دیده‌اید اندر گذر

Then the angel will say, “The garden of greenery
which you saw in a certain spot as you passed

دوزخ آن بود و سیاستگاه سخت
بر شما شد باغ و بستان و درخت

That was Hell and the terrible place of chastisement,
to you it became gardens and pleasantness and trees.

چون شما این نفس دوزخ خوی را
آتشی گبر فتنه جوی را

Inasmuch as with this soul of hellish nature,
miscreant fiery one that seeks temptation,

جهدها کردید و او شد پر صفا
نار را کشتید از بهر خدا

You have striven, and it has become full of purity,
and you have quenched the fire for God’s sake ;

آتش شهوت که شعله می‌زدی
سبزه‌ی تقوی شد و نور هدی

The fire of lust, which was flaming,
has become the verdure of piety and the light of guidance;

آتش خشم از شما هم حلم شد
ظلمت جهل از شما هم علم شد

At once the fire of anger in you has turned to forbearance,
and the darkness of ignorance in you has turned to knowledge;

آتش حرص از شما ایثار شد
و آن حسد چون خار بد گلزار شد

The fire of greed in you has turned to unselfishness,
and that envy was like thorns has turned to roses;

چون شما این جمله آتشهای خویش
بهر حق کشتید جمله پیش پیش

Inasmuch as you formerly extinguished
all these fires of your own for God’s sake;

نفس ناری را چو باغی ساختید
اندر او تخم وفا انداختید

And made the fiery soul like an orchard
and cast in it the seed of fealty,

بلبلان ذکر و تسبیح اندر او
خوش سرایان در چمن بر طرف جو

There the nightingales of commemoration and glorification of God
singing sweetly in the garden by the river-side;

داعی حق را اجابت کرده‌اید
در جحیم نفس آب آورده‌اید

You have answered the call of God
and have brought water into the blazing hell of your soul

دوزخ ما نیز در حق شما
سبزه گشت و گلشن و برگ و نوا

Our Hell also in regard to you
has become greenery and roses and plenty and riches."

چیست احسان را مکافات ای پسر
لطف و احسان و ثواب معتبر

What is the requital for well-doing, O son?
Kindness and well-doing and valued recompense

نی شما گفتید ما قربانی‌ایم
پیش اوصاف بقا ما فانی‌ایم

"Did not you say, ' We are devoted,
we are passing away before the attributes of Everlastingness?

ما اگر قلاش و گر دیوانه‌ایم
مست آن ساقی و آن پیمانه‌ایم

We, whether we be cunning or mad,
are intoxicated with that Cupbearer and that cup.

بر خط و فرمان او سر می‌نهیم
جان شیرین را گروگان می‌دهیم

We lay our heads upon His writ and mandate:
we give our sweet lives in pawn.

تا خیال دوست در اسرار ماست
چاکری و جان سپاری کار ماست

So long as the thought of the Friend is in our inmost hearts,
our work is to serve and yield up our lives.'"

هر کجا شمع بلا افروختند
صد هزاران جان عاشق سوختند

Wherever the candle of tribulation has been lighted,
hundreds of thousands of loving souls are burnt.

عاشقانی کز درون خانه‌اند
شمع روی یار را پروانه‌اند

Those lovers that are within the house
are moths to the candle of the face of the Friend.

ای دل آن جا رو که با تو روشن‌اند
وز بلاها مر ترا چون جوشن‌اند

O heart, go where they are bright toward you
and are as a coat of mail to you against afflictions,

ز آن میان جان ترا جا می‌کنند
تا ترا پر باده چون جامی کنند

And give you a place within their souls,
that they may fill you with wine, like a cup.

در میان جان ایشان خانه گیر
در فلك خانه کن ای بدر منیر

Take your abode within their souls:
O radiant full-moon, make your home in the sky!

چون عطارد دفتر دل واکنند
تا که بر تو سرها پیدا کنند

Like Mercury, they will open the book of the heart,
that they may reveal mysteries unto you.

پیش خویشان باش چون آواره‌ای
بر مه کامل زن ار مه پاره‌ای

Stay beside your kinsfolk—how are you roaming abroad?
Cleave to the perfect Moon if you are a piece of the moon.

جزو را از کل خود پرهیز چیست
با مخالف این همه آمیز چیست

What is the part's keeping aloof from its whole?
What is all this mixture with diverse?

جنس را بین نوع گشته در روش
غیبها بین گشته عین از پرتوش

Behold how the genus has become species in the process:
behold how the unseen things have become visible in emanation.

تا چون زن عشوه خری ای بی‌خرد
از دروغ و عشوه کی یابی مدد

So long as you would happily be cajoled like a woman,
O man without wisdom, how will you be helped by lies and cajoling?

چاپلوس و لفظ شیرین و فریب
می‌ستانی می‌نهی چون زر به جیب

You are taking flattery and sweet words and cajoling
and putting them like gold in your bosom.

مر ترا دشنام و سیلی شهان
بهتر آید از ثنای گمرهان

For you the reviling and blows of the kings
would be better than the praise of the unrighteous.

صفع شاهان خور مخور شهد خسان
تا کسی گردی ز اقبال کسان

Swallow the slaps of the kings; do not swallow the honey of the rabble,
to the end that through the fortune of personages you may become a personage;

ز آنك از ایشان خلعت و دولت رسد
در پناه روح جان گردد جسد

Because from them comes felicity and robes of honour:
under the shelter of the spirit, body becomes soul.

هر کجا بینی برهنه و بی‌نوا
دان که او بگریخته ست از اوستا

Wherever you see one naked and destitute,
know that he has fled from the master,

تا چنان گردد که می‌خواهد دلش
آن دل کور بد بی‌حاصلش

In order that he may become such as his heart desires—
that blind, wicked, worthless heart of him

گر چنان گشتی که استا خواستی
خویش را و خویش را آراستی

If he had become such as his master desired,
he would have graced himself and his kindred.

هر که از استا گریزد در جهان
او ز دولت می‌گریزد این بدان

Whoever in the world flees from his master
is fleeing from felicity. Know this!

پیشه‌ای آموختی در کسب تن
چنگ اندر پیشه‌ی دینی بزن

You have learned a trade to earn a livelihood for the body:
set your hand to a religious trade.

در جهان پوشیده گشتی و غنی
چون برون آیی از اینجا چون کنی

In this world you have become clothed and rich:
when you come forth from here, how will you do?

پیشه‌ای آموز کاندر آخرت
اندر آید دخل کسب مغفرت

Learn such a trade that after the earning of God's forgiveness
may come in as revenue.

آن جهان شهری است پر بازار و کسب
تا نپنداری که کسب اینجاست حسب

Yonder world is a city full of trafficking and earning:
think not that the earnings here are a sufficient.

حق تعالی گفت کاین کسب جهان
پیش آن کسب است لعب کودکان

The high God has said that beside those earnings
these earnings in the world are children's play—

همچو آن طفلی که بر طفلی تند
شکل صحبت کن مساسی می‌کند

Just as two children playing intimate games
have no concept of sexuality.

کودکان سازند در بازی دکان
سود نبود جز که تعبیر زبان

Children at play set up a shop;
it is of no use except as a pastime.

شب شود در خانه آید گرسنه
کودکان رفته بمانده یك تنه

Night falls, and he comes home hungry:
the children are gone, and he is left alone.

این جهان بازی‌گه است و مرگ شب
باز گردی کیسه خالی پر تعب

This world is a playground, and death is the night:
you return with an empty purse, tired out.

کسب دین عشق است و جذب اندرون
قابلیت نور حق دان ای حرون

The earnings of religion are love and inward rapture—
capacity to receive the Light of God, O you obstinate one!

کسب فانی خواهدت این نفس خس
چند کسب خس کنی بگذار بس

This vile nafs desires you to earn that which passes away:
how long will you earn what is vile? Let it go! Enough!

نفس خس گر جویدت کسب شریف
حیله و مکری بود آن را ردیف

If the vile nafs desires you to earn what is noble,
there is some trick and plot behind it.

بیدار کردن ابلیس معاویه را که خیز وقت نماز است

How Iblis awakened Mu'awiya—may God be well-pleased with him!—saying, "Arise, it is time for prayer."

در خبر آمد که آن معاویه
خفته بد در قصر در یك زاویه

It is related in Tradition that Mu'awiya
was asleep in a nook of the palace.

قصر را از اندرون در بسته بود
کز زیارتهای مردم خسته بود

The palace-door was fastened from the inside,
for he was fatigued by people's visits.

ناگهان مردی و را بیدار کرد
چشم چون بگشاد پنهان گشت مرد

Suddenly he was awakened by a man,
when he opened his eyes the man vanished.

گفت اندر قصر کس را ره نبود
کیست کاین گستاخی و جرات نمود

He said, "No one had entrance to the palace:
who is he that has shown such impudence and boldness?"

گرد برگشت و طلب کرد آن زمان
تا بیابد ز آن نهان گشته نشان

Then he went round and searched
in order to find the trace of that one who had become hidden.

از پس در مدبری را دید کاو
در در و پرده نهان می‌کرد رو

Behind the door he espied a luckless man
who was hiding his face in the door and the curtain.

گفت هی تو کیستی نام تو چیست
گفت نامم فاش ابلیس شقی است

"Hey," he cried, "who are you? What is your name?
"plainly," said he, "my name is Iblis the damned."

گفت بیدارم چرا کردی به جد
راست گو با من مگو بر عکس و ضد

He asked, "Why did you take pains to awaken me?
Tell the truth; don't tell me what is reverse and contrary."

از خر افکندن ابلیس معاویه را و رو پوش و بهانه کردن و جواب گفتن معاویه او را

How Iblis gave Mu'awiya, may God be well-pleased with him, a fall, and practiced dissimulation and pretence, and how Mu'awiya answered him.

گفت هنگام نماز آخر رسید
سوی مسجد زود می‌باید دوید

He said, "The time for prayer is come to an end:
you must run quickly to the mosque.

عجلوا الطاعات قبل الفوت گفت
مصطفی چون در معنی می‌بسفت

Mustafa said, boring the pearl of the idea,
Make haste to perform your devotions before the time is past."

گفت نی نی این غرض نبود ترا
که به خیری رهنما باشی مرا

He said, "Nay, nay;
it is not your purpose to be my guide unto any good.

دزد آید از نهان در مسکنم
گویدم که پاسبانی می‌کنم

If a thief comes secretly into my dwelling-place
and says to me, 'I am keeping watch,'

من کجا باور کنم آن دزد را
دزد کی داند ثواب و مزد را

How shall I believe that thief?
How should a thief know the recompense and reward for good works?"

باز جواب گفتن ابلیس معاویه را

How Iblis again made answer to Mu'awiya.

گفت ما اول فرشته بوده‌ایم
راه طاعت را به جان پیموده‌ایم

He said, "At first I was an angel:
I traversed the way of obedience with soul.

سالکان راه را محرم بدیم
ساکنان عرش را هم دم بدیم

I was the confidant of them that follow the path:
I was familiar with them that dwell by the Throne of God.

پیشه‌ی اول کجا از دل رود
مهر اول کی ز دل بیرون شود

How should first calling go out of mind?
How should first love go forth from heart?

در سفر گر روم بینی یا ختن
از دل تو کی رود حب الوطن

If in travel you see Anatolia or Khutan,
how should love of your own country go from your heart?

ما هم از مستان این می بوده‌ایم
عاشقان درگه وی بوده‌ایم

I too have been one of those drunken with this wine:
I have been a lover at His court.

ناف ما بر مهر او ببریده‌اند
عشق او در جان ما کاریده‌اند

They cut my navel in love of Him:
they sowed love of Him in my heart.

روز نیکو دیده‌ایم از روزگار
آب رحمت خورده‌ایم اندر بهار

I have seen good days from Fortune:
I have drunk the water of Mercy in spring-time.

نه که ما را دست فضلش کاشته ست
از عدم ما را نه او برداشته ست

Was it not the hand of His bounty that sowed me?
Was it not He that raised me up from non-existence?

ای بسا کز وی نوازش دیده‌ایم
در گلستان رضا گردیده‌ایم

Oh, many is the time I have received kindness from Him
and walked in the rose-garden of approval.

بر سر ما دست رحمت می‌نهاد
چشمه‌های لطف از ما می‌گشاد

He would lay the hand of mercy on my head,
He would open from me the fountains of grace.

وقت طفلی‌ام که بودم شیر جو
گاهوارم را که جنبانید او

Who found milk for me in the season of my infancy?
Who rocked my cradle? He

از که خوردم شیر غیر شیر او
کی مرا پرورد جز تدبیر او

From whom did I drink milk other than His milk?
Who nourished me except His providence?

خوی کان با شیر رفت اندر وجود
کی توان آن را ز مردم واگشود

The disposition which has entered with the milk into being—
how can it be discharged from folk?

گر عتابی کرد دریای کرم
بسته کی گردند درهای کرم

If the Sea of Bounty has given a rebuke,
how have the doors of Bounty been shut?

اصل نقدش داد و لطف و بخشش است
قهر بر وی چون غباری از غش است

Giving and grace and favour are the fundamental substance of His coin:
wrath is as a speck of alloy on it.

از برای لطف عالم را بساخت
ذره‌ها را آفتاب او نواخت

He made the world for kindness' sake:
His sun caressed the motes.

فرقت از قهرش اگر آبستن است
بهر قدر وصل او دانستن است

If separation is big with His wrath,
it is for the sake of knowing the worth of union with Him,

تا دهد جان را فراقش گوشمال
جان بداند قدر ایام وصال

So that separation from Him may give the soul chastisement,
the soul may know the value of the days of union.

گفت پیغمبر که حق فرموده است
قصد من از خلق احسان بوده است

The Prophet has declared that God said,
my purpose in creating was to do good:

آفریدم تا ز من سودی کنند
تا ز شهدم دست‌آلودی کنند

I created to the intent that they might draw some gain from Me,
and that they might smear their hands with My honey;

نی برای آن که تا سودی کنم
و ز برهنه من قبایی بر کنم

Not to the end that I might draw some gain,
and that I might tear off a coat from one naked

چند روزی که ز پیشم رانده است
چشم من در روی خوبش مانده است

During the short while since He drove me from His presence,
my eye has remained upon His beautiful face;

کز چنان رویی چنین قهر ای عجب
هر کسی مشغول گشته در سبب

'Such wrath from such a face! Oh, wonderful!'
every one has become occupied with the cause.

من سبب را ننگرم کان حادث است
ز انکه حادث حادثی را باعث است

I do not look at the cause, which is temporal,
inasmuch as the temporal produces something temporal.

لطف سابق را نظاره می‌کنم
هر چه آن حادث دو پاره می‌کنم

I am regarding precedent mercy:
whatsoever is temporal I rend in twain.

ترك سجده از حسد گیرم که بود
آن حسد از عشق خیزد نز جحود

Grant that my declining to worship was from envy;
that envy arises from love, not from denial.

هر حسد از دوستی خیزد یقین
که شود با دوست غیری همنشین

It is certain; all envy arises from love,
lest another become the companion of the beloved.

هست شرط دوستی غیرت پزی
همچو شرط عطسه گفتن دیر زی

Brooding jealousy is the necessary consequence of love,
just as saying ' Live long!' must follow the sneeze.

چون که بر نطعش جز این بازی نبود
گفت بازی کن چه دانم در فزود

Since there was no play but this on His board,
and He said, 'Play,' what more can I do?

آن یکی بازی که بد من باختم
خویشتن را در بلا انداختم

I played the one play that there was,
and cast myself into woe.

در بلا هم می‌چشم لذات او
مات اویم مات اویم مات او

Even in woe I taste His delights:
I am mated by Him, mated by Him, mated by Him!

چون رهاند خویشتن را ای سره
هیچ کس در شش جهت از شش دره

How shall any one, O noble sir,
in six directions deliver himself from the *shashdara*?

جزو شش از کل شش چون وارهد
خاصه که بی‌چون مر او را کژ نهد

How shall the part of the six escape from the whole of the six,
especially when the Unconditioned sets it wrong?

هر که در شش او درون آتش است
اوش برهاند که خلاق شش است

Whoever is in the six is in the fire;
He that is the creator of the six will deliver him.

خود اگر کفر است و گر ایمان او
دست باف حضرت است و آن او

Truly, whether it be infidelity or faith in Him,
he is the hand-loom of the Lord and belongs to Him."

باز تقریر کردن معاویه با ابلیس مکر او را

How Mu'awiya again exposed the deceitfulness of Iblis.

گفت امیر او را که اینها راست است
لیك بخش تو ازینها کاست است

The Amir said to him, "These things are true,
but your share in these things is wanting.

صد هزاران را چو من تو ره زدی
حفره کردی در خزینه آمدی

You have waylaid hundreds of thousands like me:
you have made a hole and have come into the treasure-house.

آتشی از تو نسوزم چاره نیست
کیست کز دست تو جامه‌ش پاره نیست

You are fire and naphtha: you burn, you cannot help it.
Who is there whose raiment is not torn to pieces by your hand?

طبعت ای آتش چو سوزانیدنی است
تا نسوزانی تو چیزی چاره نیست

Inasmuch as it is your nature, O fire, to be a cause of burning,
there is no help but you must burn something.

لعنت این باشد که سوزانت کند
اوستاد جمله دزدانت کند

This is God's curse, that He makes you burn
and makes you the master of all thieves.

با خدا گفتی شنیدی رو برو
من چه باشم پیش مکرت ای عدو

You have spoken with God and heard face to face:
what should I be before your deceit, O enemy?

معرفتهای تو چون بانگ صفیر
بانگ مرغانی است لیکن مرغ گیر

Your stock of knowledge is like the sound of whistle:
it is the cry of birds, but it is bird-ensnaring.

صد هزاران مرغ را آن ره زده ست
مرغ غره کاشنایی آمده ست

That has waylaid myriads of birds,
the bird being duped that a friend is come.

در هوا چون بشنود بانگ صفیر
از هوا آید شود اینجا اسیر

When it hears in the air the sound of the whistle,
it comes from the air and is made captive here.

قوم نوح از مکر تو در نوحه‌اند
دل کباب و سینه شرحه شرحه‌اند

Through your deceit the people of Noah are in lamentation:
they have hearts charred and bosoms to shreds.

عاد را تو باد دادی در جهان
در فگندی در عذاب و اندهان

You gave 'Ad in this world to the wind:
you cast into torment and sorrows.

از تو بود آن سنگسار قوم لوط
در سیاه آبه ز تو خوردند غوط

Through you was the stoning of the people of Lot:
through you were they sunk in the black rain-water.

مغز نمرود از تو آمد ریخته
ای هزاران فتنه‌ها انگیخته

Through you was the brain of Nimrod crumbled,
O you that have raised thousands of sorts of turmoil!

عقل فرعون ذکی فیلسوف
کور گشت از تو نیابید او وقوف

Through you the intelligence of Pharaoh, the acute and sage,
became blinded, he found no understanding

بو لهب هم از تو نااهلی شده
بو الحکم هم از تو بو جهلی شده

Through you also Bu Lahab became an unworthy one;
through you also Bu 'l-Hakam became a Bu Jahl.

ای بر این شطرنج بهر یاد را
مات کرده صد هزار استاد را

O you that on this chessboard, for the sake of remembrance,
have checkmated hundreds of thousands of masters,

ای ز فرزین بندهای مشکلت
سوخته دلها سیه گشته دلت

O you by whose difficult attacking moves
hearts have been burned and your heart has been blackened,

بحر مکری تو خلایق قطره‌ای
تو چو کوهی وین سلیمان ذره‌ای

You are the sea of cunning, the creatures a drop:
you are like a mountain and simple ones a mote.

کی رهد از مکر تو ای مختصم
غرق طوفانیم الا من عصم

Who shall escape from your cunning, O adversary?
We are drowned in the flood, *except them that are protected.*

بس ستاره‌ی سعد از تو محترق
بس سپاه و جمع از تو مفترق

By you many a fortunate star has been burned:
by you many an army and host have been scattered."

باز جواب گفتن ابلیس معاویه را

How Iblis again replied to Mu'awiya.

گفت ابلیسش گشای این عقد را
من محکم قلب را و نقد را

Iblis said to him, " Unravel this knot:
I am the touchstone for the false coin and the true.

امتحان شیر و کلبم کرد حق
امتحان نقد و قلبم کرد حق

God has made me the test of lion and cur,
God has made me the test of genuine coin and counterfeit.

قلب را من کی سیه رو کرده‌ام
صیرفی‌ام قیمت او کرده‌ام

When have I blackened the false coin's face?
I am the money-changer: I have valued it.

نیکوان را ره نمایی می‌کنم
شاخه‌های خشك را بر می‌کنم

To the good I act as guide,
the dry branches I rip off.

این علفها می‌نهم از بهر چیست
تا پدید آید که حیوان جنس کیست

I lay these sorts of fodder—for what purpose?
In order that it may be seen of what kind the animal is.

گرگ از آهو چو زاید کودکی
هست در گرگیش و آهویی شکی

When a wolf bears young to an antelope,
and there is some doubt whether it has the nature of wolf or antelope,

تو گیاه و استخوان پیشش بریز
تا کدامین سو کند او گام تیز

Drop you grass and bones in front of it
to which side it quickly steps

گر به سوی استخوان آید سگ است
ور گیا خواهد یقین آهو رگ است

If it comes towards the bones, it is canine;
and if it craves the grass, it is assuredly of the antelope race.

قهر و لطفی جفت شد با همدگر
زاد از این هر دو جهانی خیر و شر

A wrath and a mercy were wedded to one another:
from these two was born the world of good and evil.

تو گیاه و استخوان را عرضه کن
قوت نفس و قوت جان را عرضه کن

Offer grass and bones;
offer the food of the flesh and the food of the spirit.

گر غذای نفس جوید ابتر است
ور غذای روح خواهد سرور است

If he seeks the food of the flesh, he is bobtailed,
and if he desires the food of the spirit, he is a chief.

گر کند او خدمت تن هست خر
ور رود در بحر جان یابد گهر

If he serves the body, he is an ass;
and if he goes into the sea of the spirit, he will find pearls.

گر چه این دو مختلف خیر و شراند
لیك این هر دو به یك كار اندراند

Although these two—good and evil—are different,
yet these two are in one work.

انبیا طاعات عرضه می‌کنند
دشمنان شهوات عرضه می‌کنند

The prophets offer devotions,
the enemies offer lusts.

نیك را چون بد کنم یزدان نی‌ام
داعیم من خالق ایشان نی‌ام

How should I make the good man bad? I am not God.
I am a prompter, I am not their creator.

خوب را من زشت سازم رب نه‌ام
زشت را و خوب را آیینه‌ام

Should I make the fair foul? I am not the Lord.
I am a mirror for the foul and the fair.

سوخت هندو آینه از درد را
کاین سیه رو می‌نماید مرد را

The Hindu burnt a mirror in vexation, saying,
this causes a man to look black-faced.'

او مرا غماز كرد و راست گو
تا بگویم زشت کو و خوب کو

He has made me an informer and truth-teller,
that I may tell where the ugly one is and where the beautiful.

من گواهم بر گوا زندان کجاست
اهل زندان نیستم ایزد گواست

I am a witness: how is prison for a witness?
I do not deserve prison, God is the witness.

هر کجا بینم نهال میوه‌دار
تربیتها می‌کنم من دایه‌وار

Wherever I see a fruitful sapling,
I foster diligently like a nurse.

هر کجا بینم درخت تلخ و خشك
می‌برم تا وارهد از پشك مشك

Wherever I see a sour and dry tree, I cut it down,
in order that the musk may be delivered from the dung.

خشك گوید باغبان را کای فتی
مر مرا چه می‌بری سر بی‌خطا

The dry says to the gardener, 'O young man,
why do you cut off my head without fault?'

باغبان گوید خمش ای زشت خو
بس نباشد خشکی تو جرم تو

The gardener says, Be silent, O evil-natured one!
Is not your dryness sin enough in you?'

خشك گوید راستم من کژ نی‌ام
تو چرا بی‌جرم می‌بری پیم

The dry says "I am straight, I am not crooked:
why are you cutting me without guilt?'

باغبان گوید اگر مسعودی‌ای
کاشکی کژ بودی‌ای تر بودی‌ای

The gardener says, Had you been blessed,
would that you were crooked you were not dry.

جاذب آب حیاتی گشته‌ای
اندر آب زندگی آغشتی‌ای

You would have drawn the Water of Life:
you would have been steeped in the Water of Life.

تخم تو بد بوده است و اصل تو
با درخت خوش نبوده وصل تو

Your seed and your root were bad,
and you have not been joined to a good tree.

شاخ تلخ ار با خوشی وصلت کند
آن خوشی اندر نهادش بر زند

If the sour branch be joined to a sweet one,
that sweetness will strike on its nature.'"

عنف کردن معاویه با ابلیس

How Mu'awiya dealt sternly with Iblis.

گفت امیر ای راه زن حجت مگو
مر ترا ره نیست در من ره مجو

Said the Amir, "O brigand, do not argue:
there is no way for you into me, do not seek the way.

ره زنی و من غریب و تاجرم
هر لباساتی که آری کی خرم

You are a brigand, and I am a stranger and merchant:
how should I purchase any garments that you may bring?

گرد رخت من مگرد از کافری
تو نه ای رخت کسی را مشتری

Do not prowl about my property, infidel as you are:
you are not one to buy the property of anybody.

مشتری نبود کسی را راه زن
ور نماید مشتری مکر است و فن

The brigand is not a client for any person,
and if he seems to be a client, it is deceit and artfulness.

تا چه دارد این حسود اندر کدو
ای خدا فریاد ما را زین عدو

I wonder what this envier has in his gourd!
O God, help us against this enemy!

گر یکی فصلی دگر در من دمد
در رباید از من این ره زن نمد

If he pronounces one more speech over me,
this brigand will rob me of the mantle.

نالیدن معاویه به حضرت حق تعالی از ابلیس و نصرت خواستن

How Mu'awiya complained of Iblis to the most high God and besought His aid.

این حدیثش همچو دود است ای اله
دست گیر ار نه گلیمم شد سیاه

O God, this talk of his is like smoke:
take my hand, or else my raiment is blackened.

من به حجت بر نیایم با بلیس
کاوست فتنه‌ی هر شریف و هر خسیس

I cannot prevail in argument with Iblis,
for he leads every one, noble and base, into temptation.

آدمی که علم الاسما بك است
در تك چون برق این سگ بی‌تك است

Adam, who is the lord of *He taught the Names*,
is powerless before the lightning-like onset of this cur.

از بهشت انداختش بر روی خاك
چون سمك در شست او شد از سماك

He cast him from Paradise upon the face of the earth:
he fell from Simak into his net, like a fish,

نوحه‌ی إنا ظلمنا می‌زدی
نیست دستان و فسونش را حدی

Crying in lamentation, '*verily, we have wronged*.'
There is no bound to his guile and imposture

اندرون هر حدیث او شر است
صد هزاران سحر در وی مضمر است

In his every saying there is mischief:
myriads of enchantments are concealed in his mind.

مردی مردان ببندد در نفس
در زن و در مرد افروزد هوس

He castrates men in a breath:
he kindles temptation in man and woman.

ای بلیس خلق سوز فتنه جو
بر چی‌ام بیدار کردی راست گو

O Iblis, you that consume the people and seek to tempt them,
on what ground did you awaken me? Tell the truth!"

باز تقریر ابلیس تلبیس خود را

How Iblis once more exhibited his deceit.

گفت هر مردی که باشد بد گمان
نشنود او راست را با صد نشان

He said, "No man that thinks evil would hearken to the truth
notwithstanding a hundred signs.

هر درونی که خیال‌اندیش شد
چون دلیل آری خیالش بیش شد

Every mind that has conceived fancies—
when you bring forward proof, its fancy is increased.

چون سخن دروی رود علت شود
تیغ غازی دزد را آلت شود

When words enter it, they become a disease:
the holy warrior's sword becomes a tool for the thief.

پس جواب او سکوت است و سکون
هست با ابله سخن گفتن جنون

Therefore the answer to him is silence and rest:
to talk with a fool is madness.

تو ز من با حق چه نالی ای سلیم
تو بنال از شر آن نفس لئیم

Why do you complain to God of me, O simpleton?
Complain of the wickedness of that vile nafs.

تو خوری حلوا تو را دنبل شود
تب بگیرد طبع تو مختل شود

You eat halwa, boils break out in you, fever lays hold of you,
your health is disordered.

بی‌گنه لعنت کنی ابلیس را
چون نبینی از خود آن تلبیس را

You curse Iblis, guiltless.
How do you not see that deception from yourself?

نیست از ابلیس از تست ای غوی
که چو روبه سوی دنبه می‌دوی

It is not of Iblis, it is of yourself, O misguided one
that you are running like a fox towards the sheep's fat tail.

چون که در سبزه ببینی دنبه را
دام باشد این ندانی تو چرا

When you see the fat tails in the green field, it is a snare.
Why are you ignorant of this?

ز آن ندانی کت ز دانش دور کرد
میل دنبه چشم و عقلت کور کرد

You are ignorant because desire for the fat tail has made you far from knowledge and has blinded your eye and intelligence.

حبك الأشياء يعميك يصم
نفسك السودا جنت لا تختصم

Your love of things makes you blind and deaf;
your black fleshly soul is the culprit: do not quarrel.

تو گنه بر من منه کژ مژ مبین
من ز بد بیزارم و از حرص و کین

Do not put the guilt on me, do not see upside down.
I am averse to evil and greed and enmity.

من بدی کردم پشیمانم هنوز
انتظارم تا شبم آید به روز

I did an evil deed and am still repenting:
I am waiting that my night may turn to day.

متهم گشتم میان خلق من
فعل خود بر من نهد هر مرد و زن

I have become suspect amongst mankind:
every man and woman lay their actions on me.

گرگ بی‌چاره اگر چه گرسنه است
متهم باشد که او در طنطنه است

The helpless wolf, though he is hungry,
is suspected of being in luxury.

از ضعیفی چون نتاند راه رفت
خلق گوید تخمه است از لوت زفت

When, because of feebleness, he cannot go his way,
people say it is indigestion from gross food."

باز الحاح کردن معاویه ابلیس را

How Mu'awiya once more pressed Iblis hard.

گفت غیر راستی نرهاندت
داد سوی راستی می‌خواندت

He said, "Nothing but the truth will save you:
justice is calling you to the truth.

راست گو تا وارهی از چنگ من
مکر ننشاند غبار جنگ من

Tell the truth, so that you may be delivered from my hand:
cunning will not lay the dust of my war"

گفت چون دانی دروغ و راست را
ای خیال‌اندیش پر اندیشه‌ها

He said, "How do you know falsehood and truth,
O thinker of vain fancies, filled with thoughts?"

گفت پیغمبر نشانی داده است
قلب و نیکو را محك بنهاده است

He answered, " The Prophet has given an indication:
he has laid down the touchstone for the base coin and the good.

گفته است الکذب ریب فی القلوب
گفت الصدق طمانین طروب

He has said, '*Falsehood is disquiet in hearts*;
he has said, '*Truth is a joyous tranquility.*'

دل نیارامد ز گفتار دروغ
آب و روغن هیچ نفروزد فروغ

The heart is not comforted by lying words:
water and oil kindle no light.

در حدیث راست آرام دل است
راستیها دانه‌ی دام دل است

In truthful speech is there comfort for the heart :
truths are the bait that entraps the heart.

دل مگر رنجور باشد بد دهان
که نداند چاشنی این و آن

Sick, surely, and ill-savoured is the heart
that knows not the taste of this and that.

چون شود از رنج و علت دل سلیم
طعم کذب و راست را باشد علیم

When the heart becomes whole of pain and disease,
it will recognise the flavour of falsehood and truth.

حرص آدم چون سوی گندم فزود
از دل آدم سلیمی را ربود

When Adam's greed for the wheat waxed great,
it robbed Adam's heart of health.

پس دروغ و عشوه‌ات را گوش کرد
غره گشت و زهر قاتل نوش کرد

Then he gave ear to your lies and enticements:
he was befooled and drank the killing poison.

کژدم از گندم ندانست آن نفس
می‌پرد تمییز از مست هوس

At that moment he knew not scorpion from wheat:
discernment flies from one that is drunken with vain desire.

خلق مست آرزویند و هوا
ز آن پذیرایند دستان ترا

The people are drunk with cupidity and desire:
hence they are accepting your cheating.

هر که خود را از هوا خو باز کرد
چشم خود را آشنای راز کرد

Whoever has rid his nature of temptation
has made his eye familiar with the secret.

شکایت قاضی از آفت قضا و جواب گفتن نایب او را

How a judge complained of the calamity of the office of judge, and how his deputy answered him.

قاضیی بنشاندند او می‌گریست
گفت نایب قاضیا گریه ز چیست

They installed a judge, he wept. The deputy said,
'O judge, what are you weeping for?

این نه وقت گریه و فریاد تست
وقت شادی و مبارك باد تست

This is not the time for you to weep and lament:
it is the time for you to rejoice and receive felicitations.'

گفت اه چون حکم راند بی‌دلی
در میان آن دو عالم جاهلی

Ah,' said he, 'how shall a man without insight pronounce judgment—
an ignorant man between two who know?

آن دو خصم از واقعه‌ی خود واقفند
قاضی مسکین چه داند ز آن دو بند

Those two adversaries are acquainted with their own case:
what should the poor judge know of those two tangles?

جاهل است و غافل است از حالشان
چون رود در خونشان و مالشان

He is ignorant and unaware of their state:
how should he proceed concerning their lives and property?'

گفت خصمان عالمند و علتی
جاهلی تو لیك شمع ملتی

He said, ' The litigants know and are unsound;
you are ignorant, but you are the luminary of the whole body,

ز انکه تو علت نداری در میان
آن فراغت هست نور دیده‌گان

Because you have no prejudice to interfere,
and that freedom is light to the eyes;

و آن دو عالم را غرضشان کور کرد
علمشان را علت اندر گور کرد

While those two who know are blinded by their self-interest:
prejudice has put their knowledge into the grave.

جهل را بی‌علتی عالم کند
علم را علت کژ و ظالم کند

An open mind makes ignorance wise;
prejudice makes knowledge perverse and iniquitous.

تا تو رشوت نستدی بیننده‌ای
چون طمع کردی ضریر و بنده‌ای

So long as you accept no bribe, you are seeing;
when you act covetously, you are blind and enslaved.

از هوا من خوی را واکرده‌ام
لقمه‌های شهوتی کم خورده‌ام

I have turned my nature away from vain desire:
I have not eaten delicious morsels.

چاشنی گیر دلم شد با فروغ
راست را داند حقیقت از دروغ

My heart, which tastes, has become bright:
it really knows truth from falsehood.

به اقرار آوردن معاویه ابلیس را

How Mu'awiya—may God be well-pleased with him!—induced Iblis to confess.

تو چرا بیدار کردی مر مرا
دشمن بیداریی تو ای دغا

Why did you awaken me?
You are the enemy of wakefulness, O trickster.

همچو خشخاشی همه خواب آوری
همچو خمری عقل و دانش را بری

You are like poppy-seeds: you put every one to sleep.
You are like wine: you take away understanding and knowledge.

چار میخت کرده‌ام هین راست گو
راست را دانم تو حیلتها مجو

I have impaled you. Come, tell the truth. I know what is true:
do not seek evasions.

من ز هر کس آن طمع دارم که او
صاحب آن باشد اندر طبع و خو

I expect from every person
that of which by nature and disposition he is the owner.

من ز سرکه می‌نجویم شکری
مر مخنث را نگیرم لشکری

I do not look for any sugar from vinegar;
I do not take the catamite for a soldier.

همچو گبران من نجویم از بتی
کاو بود حق یا خود از حق آیتی

I do not, like infidels, seek from an idol
that it should be God or even a sign from God.

من ز سرگین می‌نجویم بوی مشك
من در آب جو نجویم خشت خشك

I do not seek the smell of musk from dung;
I do not seek dry bricks in river-water.

من ز شیطان این نجویم کاوست غیر
که مرا بیدار گرداند به خیر

From Satan, who is other, I do not look for this—
that he should awaken me with good."

راست گفتن ابلیس ضمیر خود را به معاویه

How Iblis told truly his hidden thought to Mu'awiya—
may God be well-pleased with him!

گفت بسیار آن بلیس از مکر و غدر
میر از او نشنید کرد استیز و صبر

Iblis spoke many words of deceit and treachery,
the Amir hearkened not to him and strove and showed fortitude.

از بن دندان بگفتش بهر آن
کردمت بیدار می‌دان ای فلان

With the bitterest pangs' he said: "O such-and-such,
know that I awakened you for the purpose

تا رسی اندر جماعت در نماز
از پی پیغمبر دولت فراز

That you might join the congregation in praying
after the Prophet of high estate

گر نماز از وقت رفتی مر ترا
این جهان تاریك گشتی بی‌ضیا

If the time of prayers had passed,
this world would have become dark to you and without a gleam of light;

از غبین و درد رفتی اشکها
از دو چشم تو مثال مشکها

From disappointment and grief tears would have flowed from your
two eyes in the fashion of water-skins,

ذوق دارد هر کسی در طاعتی
لاجرم نشکیبد از وی ساعتی

Every one has delight in some act of devotion
and consequently cannot bear to miss it for a short while.

آن غبین و درد بودی صد نماز
کو نماز و کو فروغ آن نیاز

That disappointment and grief would have been a hundred prayers:
what is prayer in comparison with the glow of humble supplication?"

فضیلت حسرت خوردن آن مخلص بر فوت نماز جماعت

The excellence of the remorse felt by one who was sincere for having missed the congregational prayers

آن یکی می‌رفت در مسجد درون
مردم از مسجد همی‌آمد برون

A certain man was going into the mosque
the people were coming out of the mosque.

گفت پرسان که جماعت را چه بود
که ز مسجد می‌برون آیند زود

He began to ask, saying, “What ails the congregation
that they are coming out of the mosque soon?”

آن یکی گفتش که پیغمبر نماز
با جماعت کرد و فارغ شد ز راز

That person said to him,
“The Prophet has prayed with the congregation and finished communion.

تو کجا در می‌روی ای مرد خام
چون که پیغمبر بداده ست السلام

How art you going in, O foolish man,
when the Prophet has given the blessing?”

گفت آه و دود از آن اه شد برون
آه او می‌داد از دل بوی خون

He cried, “Ah!” and smoke issued from that sigh:
his sigh was giving forth the smell of blood from his heart.

آن یکی از جمع گفت این آه را
تو به من ده و آن نماز من ترا

One of the congregation said,
“Give me this sigh, and my prayers are yours.”

گفت دادم آه و پذرفتم نماز
او ستد آن آه را با صد نیاز

He answered, “I give the sigh and accept the prayers.”
He took that sigh with a hundred yearnings.

شب به خواب اندر بگفتش هاتفی
که خریدی آب حیوان و شفا

At night, whilst asleep, a Voice said to him,
“You have bought the Water of Life and salvation.

حرمت این اختیار و این دخول
شد نماز جمله‌ی خلقان قبول

In honour of this choice and this appropriation
the prayers of all the people have been accepted.”

تتمه‌ی اقرار ابلیس به معاویه مکر خود را

Conclusion of the confession made by Iblis to Mu’awiya of his deceit

پس عزازیلش به گفت ای میر راد
مکر خود اندر میان باید نهاد

Then `Azazil said to him, “O noble Amir,
I must lay my deceit before.

گر نمازت فوت می‌شد آن زمان
می‌زدی از درد دل آه و فغان

If you had missed the prayers,
you would then from heartache have uttered sighs and lamentations,

آن تاسف و آن فغان و آن نیاز
در گذشتی از دو صد ذکر و نماز

And that regret and that lamentation and that yearning
would have exceeded two hundred litanies and prayers.

من ترا بیدار کردم از نهیب
تا بسوزاند چنان آهی حجاب

I awakened you in fear
lest such a sigh might burn the veil,

تا چنان آهی نباشد مر ترا
تا بدان راهی نباشد مر ترا

In order that such a sigh should not be yours;
in order that you should not have any way to it.

من حسودم از حسد کردم چنین
من عدویم کار من مکر است و کین

I am jealous: from jealousy I acted thus.
I am the enemy: my work is deceit and malice.”

گفت اکنون راست گفتی صادقی
از تو این آید تو این را لایقی

He said, “Now you have told the truth, you are veracious.
This comes from you: to this you are adapted.

عنکبوتی تو مگس داری شکار
من نیم ای سگ مگس زحمت میار

You are a spider, you have flies as your prey;
O cur, I am not a fly, do not worry.

باز اسپیدم شکارم شه کند
عنکبوتی کی بگرد ما تند

I am a white falcon: the King hunts me.
How should a spider weave his web about me?

رو مگس می‌گیر تا تانی هلا
سوی دوغی زن مگسها را صلا

Go now; continue to catch flies as far as you can:
invite the flies to some buttermilk;

ور بخوانی تو به سوی انگبین
هم دروغ و دوغ باشد آن یقین

And if you call to honey,
that too will certainly be lies and buttermilk.

تو مرا بیدار کردی خواب بود
تو نمودی کشتی آن گرداب بود

You awakened me, it was slumber :
you showed a ship, that was a whirlpool.

تو مرا در خیر ز آن می‌خواندی
تا مرا از خیر بهتر راندی

You were calling me to good for the purpose
that you might drive me away from the better good.

فوت شدن دزد به آواز دادن آن شخص صاحب خانه را که نزدیك آمده بود که دزد را دریابد و بگیرد

How a thief escaped because some one gave the alarm to the master of the house, who had nearly overtaken and caught the thief.

این بدان ماند که شخصی دزد دید
در وثاق اندر پی او می‌دوید

This is like that, how a certain man
saw a thief in the house and ran after him.

تا دو سه میدان دوید اندر پیش
تا در افکند آن تعب اندر خویش

He ran after him two or three fields,
till the fatigue threw him into a sweat.

اندر آن حمله که نزدیك آمدش
تا بدو اندر جهد دریابدش

At the moment when, rushing on, he had come so near to him
that he might spring upon him and seize him,

دزد دیگر بانگ کردش که بیا
تا ببینی این علامات بلا

The second thief cried out to him,
“Come, that you may see these signs of calamity.

زود باش و باز گرد ای مرد کار
تا ببینی حال اینجا زار زار

Be quick and turn back, O man of action,
that you may see very pitiable the state of things here.”

گفت باشد کان طرف دزدی بود
گر نگردم زود این بر من رود

He said, “Maybe a thief is yonder:
if I do not return at once, this will befall me.

در زن و فرزند من دستی زند
بستن این دزد سودم کی کند

He may lay hands upon my wife and child,
how would it profit me to bind this thief?

این مسلمان از کرم می‌خواندم
گر نگردم زود پیش آید ندم

This Moslem is calling me in kindness:
unless I return quickly, evil will come to me."

بر امید شفقت آن نیك خواه
دزد را بگذاشت باز آمد به راه

In hope of the compassion of that well-disposed,
he left the thief and again set off.

گفت ای یار نکو احوال چیست
این فغان و بانگ تو از دست کیست

"O good friend," said he, "what is the matter?
By whose hand is this lamentation and outcry of yours? "

گفت اینك بین نشان پای دزد
این طرف رفته ست دزد زن بمزد

"Look here," said. "See the thief's footprints!
The pimping' thief has gone this way.

نك نشان پای دزد قلتبان
در پی او رو بدین نقش و نشان

Look at the cuckold thief's footprints!
Follow him by means of these marks and traces."

گفت ای ابله چه می‌گویی مرا
من گرفته بودم آخر مر و را

He answered, "O fool, what are you telling me?
Why, I had caught him,

دزد را از بانگ تو بگذاشتم
من تو خر را آدمی پنداشتم

At your cry I let the thief go.
I deemed you, ass, a man.

این چه ژاژست و چه هرزه ای فلان
من حقیقت یافتم چه بود نشان

What silly gabble and nonsense is this, O fellow?
I found the reality : what is the clue?"

گفت من از حق نشانت می‌دهم
این نشان است از حقیقت آگهم

He replied, "I am giving you a clue to the real.
This is the clue; I am acquainted with the reality."

گفت طراری تو یا خود ابلهی
بلکه تو دزدی و زین حال آگهی

He said, " You are an artful knave or else you are a fool;
nay, you are a thief and knowledgeable of this affair.

خصم خود را می‌کشیدم من کشان
تو رهانیدی و را کاینك نشان

I was dragging my adversary along,
you let him escape, saying, Here are traces.'"

تو جهت گو من برونم از جهات
در وصال آیات کو یا بینات

You speak of relations, I transcend relations.
In union where are signs or *evidences*?

صنع بیند مرد محجوب از صفات
در صفات آن است کاو گم کرد ذات

The man that is debarred sees the action from the Attributes:
he that has lost the Essence is in the Attributes.

واصلان چون غرق ذاتند ای پسر
کی کنند اندر صفات او نظر

Inasmuch as those united are absorbed in the Essence,
O son, how should they look upon His Attributes?

چون که اندر قعر جو باشد سرت
کی به رنگ آب افتد منظرت

When your head is at the bottom of the river,
how will your eye fall on the colour of the water?

ور به رنگ آب باز آیی ز قعر
پس پلاسی بستدی دادی تو شعر

And if you come back from the bottom to the colour of the water,
then you have received a coarse woolen garment and given fur.

طاعت عامه گناه خاصگان
وصلت عامه حجاب خاص دان

The piety of the vulgar is sin in the elect;
the unitive state of the vulgar is a veil in the elect.

مر وزیری را کند شه محتسب
شه عدوی او بود نبود محب

If the king makes a vizier a police inspector,
the king is his enemy, he is not his friend.

هم گناهی کرده باشد آن وزیر
بی‌سبب نبود تغیر ناگزیر

Also, that vizier will have committed some offence:
necessarily change is not without cause.

آن که ز اول محتسب بد خود و را
بخت و روزی آن بده ست از ابتدا

He that has been a police inspector from the first—
to *him* that has been fortune and livelihood from the beginning;

لیك آن کاول وزیر شه بده ست
محتسب کردن سبب فعل بد است

But he that was first the king's vizier—
evil-doing is the cause of making him a police inspector.

چون ترا شه ز آستانه پیش خواند
باز سوی آستانه باز راند

When the King has called you from the threshold into His presence,
and again has driven you back to the threshold,

تو یقین می‌دان که جرمی کرده‌ای
جبر را از جهل پیش آورده‌ای

Know for sure that you have committed a sin
and in folly have brought forward compulsion,

که مرا روزی و قسمت این بده ست
پس چرا دی بودت آن دولت به دست

Saying, "This was my portion and lot."
then, why was that good luck in your hands yesterday?

قسمت خود خود بریدی تو ز جهل
قسمت خود را فزاید مرد اهل

Through folly you yourself have cut off your lot.
The worthy man augments his lot.

قصه‌ی منافقان و مسجد ضرار ساختن ایشان

The story of the Hypocrites and their building the Mosque of Opposition

یك مثال دیگر اندر کژروی
شاید ار از نقل قرآن بشنوی

It is fit if you will listen to another parable
concerning perversity from the narrative in the Qur'an.

این چنین کژ بازیی در جفت و طاق
با نبی می‌باختند اهل نفاق

The Hypocrites played against the Prophet
such a crooked game at odd and even,

کز برای عز دین احمدی
مسجدی سازیم و بود آن مرتدی

Saying, "Let us build a mosque
for the glory of the Mohammedan religion"; and that was apostasy.

این چنین کژ بازیی می‌باختند
مسجدی جز مسجد او ساختند

Such a crooked game were they playing:
they built a mosque other than his mosque.

فرش و سقف و قبه‌اش آراسته
لیك تفریق جماعت خواسته

They constructed its floor and roof and dome,
but they desired to disunite the community.

نزد پیغمبر به لابه آمدند
همچو اشتر پیش او زانو زدند

They came to the Prophet with entreaty:
they knelt as camels before him,

کای رسول حق برای محسنی
سوی آن مسجد قدم رنجه کنی

Saying, " O Messenger of God, will you for kindness' sake
give yourself the trouble to that mosque,

تا مبارك گردد از اقدام تو
تا قیامت تازه باد ایام تو

To the end that it may be made blessed by your approach—
may your days flourish until the Resurrection!

مسجد روز گل است و روز ابر
مسجد روز ضرورت وقت فقر

It is a mosque for muddy and cloudy days,
a mosque for days of sore distress in times of poverty,

تا غریبی یابد آن جا خیر و جا
تا فراوان گردد این خدمت‌سرا

That a stranger may get charity and room there,
and that this house of service may be frequented,

تا شعار دین شود بسیار و پر
ز انکه با یاران شود خوش کار مر

So that the rites of the Religion may be multiplied and abound;
because a bitter plight is sweetened with friends.

ساعتی آن جایگه تشریف ده
تزکیه‌ی ما کن ز ما تعریف ده

Honour that place (by your presence) for a short while:
declare us to be sincere, and give a good account of us

مسجد و اصحاب مسجد را نواز
تو مهی ما شب دمی با ما بساز

Show favour to the mosque and its founders.
You are the moon, we are the night: comply with us for a moment,

تا شود شب از جمالت همچو روز
ای جمالت آفتاب جان فروز

In order that by your beauty night may be made like day,
O you whose beauty is a night-illumining sun."

ای دریغا کان سخن از دل بدی
تا مراد آن نفر حاصل شدی

Alas! Would that those words had been from the heart,
so that the desire of those folk might have been accomplished!

لطف کاید بی‌دل و جان در زبان
همچو سبزه‌ی تون بود ای دوستان

Courtesy that comes to the tongue without heart and soul
is like herbs on the ash-heap, O friends.

هم ز دورش بنگر و اندر گذر
خوردن و بو را نشاید ای پسر

Look at them from afar and pass on:
they are not fit for eating or smelling, O son.

سوی لطف بی‌وفایان هین مرو
کان پل ویران بود نیکو شنو

Do not, indeed, go towards the courtesy of the faithless,
for it is a ruined bridge: heed well.

گر قدم را جاهلی بر وی زند
بشکند پل و آن قدم را بشکند

If a fool set foot on it, the bridge will break,
and will shatter that foot of his.

هر کجا لشکر شکسته می‌شود
از دو سه سست مخنث می بود

Wherever an army is routed,
it is because of two or three effeminate weaklings.

در صف آید با سلاح او مردوار
دل بر او بنهند کاینك یار غار

He comes armed into the battle-line, like a man:
they put their trust in him, saying, "Here's the Comrade of the Cave."

رو بگرداند چو بیند زخمها
رفتن او بشکند پشت ترا

He turns his face when he sees wounds:
his going breaks your back.

این دراز است و فراوان می‌شود
و آن چه مقصود است پنهان می‌شود

This is long and is expanding,
and that which is aimed at is becoming hidden.

فریفتن منافقان پیغامبر را تا به مسجد ضرارش برند

How the Hypocrites cajoled the Prophet—God bless and save him!—that they might take him to the Mosque of Opposition.

بر رسول حق فسون‌ها خواندند
رخش دستان و حیل می‌راندند

They chanted spells over the Messenger of God:
they were driving the steed of cunning and craft.

آن رسول مهربان رحم کیش
جز تبسم جز بلی ناورد پیش

The kind and compassionate Messenger
proffered nothing but smiles, nothing but "Yes."

شکرهای آن جماعت یاد کرد
در اجابت قاصدان را شاد کرد

He expressed thanks:
he gladdened the envoys in assent.

می‌نمود آن مکر ایشان پیش او
یك به یك ز آن سان که اندر شیر مو

Their deceit was apparent to him, point by point,
in the same way as hairs in milk.

موی را نادیده می‌کرد آن لطیف
شیر را شاباش می‌گفت آن ظریف

That courteous one feigned not to see the hairs:
that polite one said "Bravo!" to the milk.

صد هزاران موی مکر و دمدمه
چشم خوابانید آن دم ز ان همه

Myriad hairs of deceit and fraud,
and at that time he closed his eyes to it all.

راست می‌فرمود آن بحر کرم
بر شما من از شما مشفق‌ترم

That ocean of bounty spoke truly,
"I am kinder to you than you.

من نشسته بر کنار آتشی
با فروغ و شعله‌ی بس ناخوشی

I am seated at the edge of a fire
with an exceedingly unpleasant blaze and flame;

همچو پروانه شما آن سو دوان
هر دو دست من شده پروانه ران

You are hastening towards it like moths;
both my hands have become moth-flaps."

چون بر آن شد تا روان گردد رسول
غیرت حق بانگ زد مشنو ز غول

When the Prophet had resolved to set out,
the jealousy of God cried, "do not listen to the ghoul!

کاین خبیثان مکر و حیلت کرده‌اند
جمله مقلوب است آنچ آورده‌اند

For these wicked men have used deceit and cunning:
what they have put forward is entirely the reverse

قصد ایشان جز سیه رویی نبود
خیر دین کی جست ترسا و جهود

Their intent was nothing but black shame:
when have monks or Jews sought the welfare of the Religion?

مسجدی بر جسر دوزخ ساختند
با خدا نرد دغاها باختند

They have built a mosque upon Hell's bridge:
they have played the game of trickery with God.

قصدشان تفریق اصحاب رسول
فضل حق را کی شناسد هر فضول

Their aim is to cause disunion amongst the Companions of the Prophet:
how should any vain fool understand the grace of God?

تا جهودی را ز شام اینجا کشند
که به وعظ او جهودان سر خوشند

In order that they may fetch hither a Jew from Syria,
with whose preaching the Jews are intoxicated."

گفت پیغمبر که آری لیك ما
بر سر راهیم و بر عزم غزا

The Prophet said, "Yes,
but we are intending to march and starting on a campaign.

زین سفر چون باز گردم آن گهان
سوی آن مسجد روان گردم روان

As soon as I return from this expedition,
I will then set out to that Mosque at once."

دفعشان کرد و به سوی غزو تاخت
با دغایان از دغا نردی بباخت

He put them off and hurried to the field of war:
he played a game of trickery with the tricksters.

چون بیامد از غزا باز آمدند
چنگ اندر وعده‌ی ماضی زدند

When he came back from the campaign,
they returned and sought that past promise.

گفت حقش ای پیمبر فاش گو
عذر را ور جنگ باشد باش گو

God said to him, "O Prophet, proclaim the treachery,
and if war be, say, `Let it be!'"

گفت ای قوم دغل خامش کنید
تا نگویم رازهاتان تن زنید

He said, " O false people, be silent!
Hush, lest I tell your secret thoughts."

چون نشانی چند از اسرارشان
در بیان آورد بد شد کارشان

When he had declared a few indications of their inmost thoughts,
they were in evil plight'.

قاصدان زو باز گشتند آن زمان
حاش لله حاش لله دم زنان

Thereupon the envoys turned back from him crying,
"God ward off! God avert!"

هر منافق مصحفی زیر بغل
سوی پیغمبر بیاورد از دغل

Every Hypocrite, by way of fraud,
brought a Qur'an under his arm to the Prophet,

بهر سوگندان که ایمان جنتی است
ز انکه سوگندان کژان را سنتی است

In order to take oaths—for oaths are a shield;
because oaths is a custom followed by the wicked.

چون ندارد مرد کژ در دین وفا
هر زمانی بشکند سوگند را

Since the wicked man does not keep faith in religion,
he will break oath at any time.

راستان را حاجت سوگند نیست
ز انکه ایشان را دو چشم روشنی است

The righteous have no need of oath,
because they have two clear eyes.

نقض میثاق و عهود از احمقی است
حفظ ایمان و وفا کار تقی است

Breach of compacts and covenants is of stupidity;
keeping of oaths and faithfulness is the practice of him that fears God.

گفت پیغمبر که سوگند شما
راست گیرم یا که سوگند خدا

Said the Prophet, "Shall I take your oaths as true,
or the oath of God?"

باز سوگند دگر خوردند قوم
مصحف اندر دست و بر لب مهر صوم

Again those people, the Qur'an in their hands
and the seal of fasting on their lips, swore another oath,

که به حق این کلام پاك راست
کان بنای مسجد از بهر خداست

Saying, "By the truth of this holy and true Word
that the building of the Mosque is for God's sake.

اندر آن جا هیچ مکر و حیله نیست
اندر آن جا ذکر و صدق و یا ربی است

In that place there is no contrivance of deceit: in that place
there is commemoration and sincerity and calling unto the Lord."

گفت پیغمبر که آواز خدا
می‌رسد در گوش من همچون صدا

The Prophet answered,
"The voice of God is coming into my ear like an echo.

مهر در گوش شما بنهاد حق
تا به آواز خدا نارد سبق

God has put a seal upon your ears,
so that they make not haste to the voice of God.

نك صریح آواز حق می‌آیدم
همچو صاف از درد می‌پالایدم

Lo, the voice of God is coming to me distinctly:
it is filtered clear for me, like the pure from the dregs "

همچنان که موسی از سوی درخت
بانگ حق بشنید کای مسعود بخت

Even as Moses from the direction of the Bush
heard the voice of God saying, "O you of blessed fortune!"

از درخت إِنِّي أَنَا اللَّهُ می‌شنید
با کلام انوار می‌آمد پدید

From the Bush he was hearing,
"*Lo, I am Allah*," and together with the words there appeared lights.

چون ز نور وحی در می‌ماندند
باز نو سوگندها می‌خواندند

Inasmuch as they were left in the lurch by the light of inspiration,
they once more began to recite oaths anew.

چون خدا سوگند را خواند سپر
کی نهد اسپر ز کف پیکارگر

Since God calls an oath a shield,
how should the quarrelling one lay down the shield from his hand?

باز پیغمبر به تکذیب صریح
قد کذبتم گفت با ایشان فصیح

Again the Prophet, giving the lie direct,
said to them in plain terms, "*You have lied.*"

اندیشیدن یکی از صحابه به انکار که رسول (ص) چرا ستاری نمی‌کند

How one of the Companions—may God be well-pleased with them!—thought disapprovingly, "Why does not the Prophet—God bless and save him!—throw a veil?"

تا یکی یاری ز یاران رسول
در دلش انکار آمد ز آن نکول

So that one of the Prophet's Companions
conceived in his heart dislike of that dislike,

که چنین پیران با شیب و وقار
می‌کندشان این پیمبر شرمسار

Thinking, " Grey-haired and venerable old men like these—
this Prophet is putting them to shame.

کو کرم کو ستر پوشی کو حیا
صد هزاران عیب پوشند انبیا

Where is generosity? Where cloaking? Where modesty?
The prophets cover up hundreds of thousands of faults."

باز در دل زود استغفار کرد
تا نگردد ز اعتراض او روی زرد

Quickly, again, in his heart he asked pardon of God,
lest he should be disgraced for objecting.

شومی یاری اصحاب نفاق
کرد مومن را چو ایشان زشت و عاق

The turpitude of befriending the Hypocrites
made the true believer wicked and rebellious like them.

باز می‌زارید کای علام سر
مر مرا مگذار بر کفران مصر

Again he was crying in supplication, "O You who knows the inmost
consciousness, do not leave me persisting in unbelief !

دل به دستم نیست همچون دید چشم
ور نه دل را سوزمی این دم به خشم

My heart is not in my control, as eyesight;
else I would at this moment burn my heart in anger."

اندر این اندیشه خوابش در ربود
مسجد ایشانش پر سرگین نمود

In this thought, slumber seized him.
To him, their mosque seemed full of dung:

سنگهاش اندر حدث جای تباه
می‌دمید از سنگها دود سیاه

A corrupted place, its stones in filth:
from the stones floated up black smoke.

دود در حلقش شد و حلقش بخست
از نهیب دود تلخ از خواب جست

The smoke went into his throat and made it smart:
terrified by the bitter smoke, he sprang from sleep.

در زمان در رو فتاد و می‌گریست
کای خدا اینها نشان منکری است

Forthwith he fell on his face and wept, saying,
"O God, these things are the sign of disbelief.

خلم بهتر از چنین حلم ای خدا
که کند از نور ایمانم جدا

Wrath is better, O God, than such forbearance,
which separates me from the light of Faith."

گر بکاوی کوشش اهل مجاز
تو به تو گنده بود همچون پیاز

If you scrutinise the labour of them that follow falsehood,
it is stinking, coat upon coat, like an onion—

هر یکی از یکدیگر بی‌مغزتر
صادقان را یك ز دیگر نغزتر

Every one weaker than another, in the case of the sincere,
is more excellent than the other.

صد کمر آن قوم بسته بر قبا
بهر هدم مسجد اهل قبا

Those folk tied a hundred belts on their mantles
in order to destroy the Mosque of the people of Quba

همچو آن اصحاب فیل اندر حبش
کعبه‌ای کردند حق آتش زدش

Even as the Lords of the Elephant in Abyssinia made a Ka`ba,
God set it afire;

قصد کعبه ساختند از انتقام
حالشان چون شد فرو خوان از کلام

They made an attempt on the Ka`ba in revenge:
read from the Word how they fared!

مر سیه رویان دین را خود جهیز
نیست الا حیلت و مکر و ستیز

The reprobates of the Religion have indeed
no equipment but cunning and deceit and contentiousness.

هر صحابی دید ز آن مسجد عیان
واقعه تا شد یقینشان سر آن

Every Companion saw plainly some vision of that Mosque,
so that the secret of it became to them certain knowledge.

واقعات ار باز گویم یك به یك
پس یقین گردد صفا بر اهل شك

If I should relate the visions, one by one,
then the purity would become certain to them that doubt;

لیك می‌ترسم ز کشف رازشان
نازنینانند و زیبد نازشان

But I am afraid of revealing their mystery:
they are the disdainful loved ones, and disdain becomes them.

شرع بی‌تقلید می‌پذرفته‌اند
بی‌محك آن نقد را بگرفته‌اند

They have received the Law without imitation:
have taken that coin without the touchstone.

حکمت قرآن چو ضاله‌ی مومن است
هر کسی در ضاله‌ی خود موقن است

The Wisdom of the Qur'an is like the true believer's *stray camel*:
every one has certain knowledge of his own *stray*.

قصه‌ی آن شخص که اشتر ضاله‌ی خود می‌جست و می‌پرسید

Story of the person who was seeking after his stray camel and inquiring about it

اشتری گم کردی و جستیش چست
چون بیابی چون ندانی کان تست

You have lost a camel and sought it busily,
how should you not know, when you find it, that it is yours?

ضاله چه بود ناقه‌ای گم کرده‌ای
از کفت بگریخته در پرده‌ای

What is the *stray*? You have lost a *she-camel*:
fled from your herd into a veil.

آمده در بار کردن کاروان
اشتر تو ز آن میان گشته نهان

The caravan drivers have begun to load;
your camel is lost from the midst.

می‌دوی این سو و آن سو خشك لب
کاروان شد دور و نزدیك است شب

You are running to and fro with parched lips;
the caravan is far away, and night is near.

رخت مانده بر زمین در راه خوف
تو پی اشتر دوان گشته به طوف

Your baggage is left on the ground, on the road of peril,
you are running about in search of the camel,

کای مسلمانان که دیده ست اشتری
جسته بیرون بامداد از آخوری

Crying, “O Moslems, who has seen a camel
which this morning escaped from a stable?

هر که بر گوید نشان از اشترم
مژدگانی می‌دهم چندین درم

Whoever will tell a clue to my camel,
I will give so many dirhems as a reward.”

باز می‌جویی نشان از هر کسی
ریش‌خندت می‌کند زین هر خسی

You are requesting clues from every one:
every rascal is making a mock of you on this account,

کاشتری دیدیم می‌رفت این طرف
اشتر سرخی به سوی آن علف

Saying, “We saw a camel going in this direction,
a reddish camel towards yonder pasturage.”

آن یکی گوید بریده گوش بود
و آن دگر گوید جلش منقوش بود

One says, “It was crop-eared,”
and another says, “Its saddle-cloth was embroidered.”

آن یکی گوید شتر یك چشم بود
و آن دگر گوید ز گر بی‌پشم بود

One says, “The camel had one eye,”
and another says, “It from mange had no hair.”

از برای مژدگانی صد نشان
از گزافه هر خسی کرده بیان

For the sake of the reward every rascal, at random,
sets forth a hundred clues.

متردد شدن در میان مذهبهای مخالف و بیرون شو و مخلص یافتن

On being perplexed amidst discordant doctrines and finding escape and deliverance

همچنان که هر کسی در معرفت
می‌کند موصوف غیبی را صفت

Even as in the matter of knowledge
every one describes the Unseen Object of description.

فلسفی از نوع دیگر کرده شرح
باحثی مر گفت او را کرده جرح

The philosopher gives an explanation of another kind;
a scholastic theologian invalidates his statement;

و آن دگر در هر دو طعنه می‌زند
و آن دگر از زرق جانی می‌کند

And some one else jeers at both of them,
while another hypocritically tires himself to death

هر یك از ره این نشانها ز آن دهند
تا گمان آید که ایشان ز آن ده‌اند

Each one gives these indications of the Way,
in order that it may be supposed that they belong to that Village.

این حقیقت دان نه حق‌اند این همه
نی بکلی گمرهانند این رمه

Know the truth to be this, all these are not in the right;
nor are this herd entirely astray,

ز انکه بی‌حق باطلی ناید پدید
قلب را ابله به بوی زر خرید

Because nothing false is shown without the True:
the fool bought spurious coin in the hope of gold.

گر نبودی در جهان نقدی روان
قلبها را خرج کردن کی توان

If there were no current coin in the world,
how would it be possible to issue false coins?

تا نباشد راست کی باشد دروغ
آن دروغ از راست می‌گیرد فروغ

Unless there be truth, how should there be falsehood?
That falsehood receives brilliance from truth.

بر امید راست کژ را می‌خرند
زهر در قندی رود آن گه خورند

They buy the wrong in hope of the right:
poison goes into a piece of sugar, then they eat.

گر نباشد گندم محبوب نوش
چه برد گندم‌نمای جو فروش

If there be no savoury wheat, what shall he get who sells barley,
pretending that it is wheat?

پس مگو کاین جمله دمها باطلند
باطلان بر بوی حق دام دلند

Do not say, then, that all these utterances are false:
the false are a snare to the heart on the ground of hope of truth.

پس مگو جمله خیال است و ضلال
بی‌حقیقت نیست در عالم خیال

Do not say, then, that all is imagination and error:
without truth imagination exists not in the world.

حق شب قدر است در شبها نهان
تا کند جان هر شبی را امتحان

Truth is the Night of Power hidden amidst the nights
in order that the soul may make trial of every night.

نه همه شبها بود قدر ای جوان
نه همه شبها بود خالی از آن

Not all nights are Power, O youth,
nor are all nights void of that.

در میان دلق پوشان یك فقیر
امتحان کن و آن که حق است آن بگیر

Amongst the wearers of the dervish-cloak there is one dervish:
make trial, and accept him that is true.

مومن کیس ممیز کو که تا
باز داند هیزکان را از فتی

Where is the sagacious and discerning believer,
that he may distinguish effeminate wretches from men?

گر نه معیوبات باشد در جهان
تاجران باشند جمله ابلهان

If there be no faulty things in the world,
all fools would be merchants.

پس بود کالا شناسی سخت سهل
چون که عیبی نیست چه نااهل و اهل

Then it would be very easy to know goods:
when there is no defect, what the incompetent and the competent?

ور همه عیب است دانش سود نیست
چون همه چوب است اینجا عود نیست

And if everything is faulty, knowledge is of no advantage:
since everything here is wood, aloes-wood is not.

آن که گوید جمله حقند احمقی است
و انکه گوید جمله باطل او شقی است

He that says, “All are true”—it is folly;
and he that says, “All are false”—he is damned.

تاجران انبیا کردند سود
تاجران رنگ و بو کور و کبود

Those who trade with the prophets have gained;
those who trade with colour and scent are blind and blue.

می‌نماید مار اندر چشم مال
هر دو چشم خویش را نیکو بمال

The snake appears in the eye as riches:
rub both your eyes well!

منگر اندر غبطه‌ی این بیع و سود
بنگر اندر خسر فرعون و ثمود

Do not consider the happiness of this traffic and profit:
consider the perdition of Pharaoh and Thamud.

امتحان هر چیزی تا ظاهر شود خیر و شری که در وی است

On making trial of everything, so that the good and evil which are in it may be brought to view.

اندر این گردون مکرر کن نظر
ز انکه حق فرمود ثم ارجع بصر

The galaxy, which is beautiful and glorious—
God said, *Then turn your gaze again.*

یك نظر قانع مشو زین سقف نور
بارها بنگر ببین هل من فطور

As regards this roof of light, be not content with one look:
look times, see, *Are there any flaws*?

چون که گفتت کاندر این سقف نکو
بارها بنگر چو مرد عیب جو

Since He has told you to look often at this goodly roof,
as a man seeking faults,

پس زمین تیره را دانی که چند
دیدن و تمییز باید در پسند

You may know, then, how much seeing and discerning
the dark earth needs, to gain approval.

تا بپالاییم صافان را ز درد
چند باید عقل ما را رنج برد

In order that we may strain the pure from the dregs,
how much tribulation must our minds endure!

امتحانهای زمستان و خزان
تاب تابستان بهار همچو جان

The trials of winter and autumn,
the heat of summer, spring like the spirit,

بادها و ابرها و برقها
تا پدید آرد عوارض فرق‌ها

Winds and clouds and lightning—
that happenings may bring distinctions into view;

تا برون آرد زمین خاك رنگ
هر چه اندر جیب دارد لعل و سنگ

That dust-coloured earth may bring forth
all that it holds in its bosom, ruby or stone.

هر چه دزدیده ست این خاك دژم
از خزانه‌ی حق و دریای کرم

Whatever this dark earth has stolen
from the Treasury of God and the Sea of Bounty—

شحنه‌ی تقدیر گوید راست گو
آن چه بردی شرح واده مو به مو

Providence, the governor, says, "Tell the truth !
Declare what you have carried off, hair by hair."

دزد یعنی خاك گوید هیچ هیچ
شحنه او را در کشد در پیچ پیچ

The thief, that is, the earth, says, "Nothing, nothing!"
The Governor puts it to the torture.

شحنه گاهش لطف گوید چون شکر
گه بر آویزد کند هر چه بتر

Sometimes the Governor speaks to it with kindness as sugar;
sometimes he hangs it up, and does his worst,

تا میان قهر و لطف آن خفیه‌ها
ظاهر آید ز آتش خوف و رجا

In order that, between force and favour, those concealed things
may be brought to sight through the fire of fear and hope.

آن بهاران لطف شحنه‌ی کبریاست
و آن خزان تخویف و تهدید خداست

Spring is the kindness of the Almighty Governor,
and autumn is God's intimidation and menace,

و آن زمستان چار میخ معنوی
تا تو ای دزد خفی ظاهر شوی

And winter is the allegorical crucifixion,
to the end that you, O hidden thief, may be exposed.

پس مجاهد را زمانی بسط دل
یك زمانی قبض و درد و غش و غل

Then, he that wages the warfare has at one time expansion of heart,
at another time oppression and pain and torment,

ز انکه این آب و گلی کابدان ماست
منکر و دزد و ضیای جان ماست

Because this water and clay, which is our bodies,
is the denier and thief of the light of souls

حق تعالی گرم و سرد و رنج و درد
بر تن ما می‌نهد ای شیر مرد

The High God lays upon our body, O man of fortitude,
heat and cold and grief and pain,

خوف و جوع و نقص اموال و بدن
جمله بهر نقد جان ظاهر شدن

Fear and hunger and impairment of wealth and body—
all for the sake of the soul's coin being brought into sight.

این وعید و وعده‌ها انگیخته ست
بهر این نیك و بدی کامیخته ست

These threats and promises He has sent forth
on account of this good and evil which He has mingled.

چون که حق و باطلی آمیختند
نقد و قلب اندر حرمدان ریختند

Inasmuch as truth and falsehood have been mingled
and the good and bad coin have been poured into the travelling-bag,

پس محك می‌بایدش بگزیده‌ای
در حقایق امتحانها دیده‌ای

Therefore they need a picked touchstone,
one that has undergone tests in realities,

تا شود فاروق این تزویرها
تا بود دستور این تدبیرها

So that it may become a criterion for these impostures;
so that it may be a standard for these acts of providence.

شیر ده ای مادر موسی و را
و اندر آب افکن میندیش از بلا

Give him milk, O mother of Moses, and cast him into the water:
be not afraid of the trial.

هر که در روز أَ لَسْتُ آن شیر خورد
همچو موسی شیر را تمییز کرد

Whoever drank that milk on the Day of *Alast*
distinguishes the milk, even as Moses.

گر تو بر تمییز طفلت مولعی
این زمان یا ام موسی ارضعی

If you wish fondly for your child's discrimination,
suckle now, O mother of Moses,

تا ببیند طعم شیر مادرش
تا فرو ناید بدایه‌ی بد سرش

That he may know the taste of his mother's milk,
and that his head may not sink to a bad nurse.

شرح فایده‌ی حکایت آن شخص شتر جوینده

Explaining the moral of the story of the person seeking camel

اشتری گم کرده‌ای ای معتمد
هر کسی ز اشتر نشانت می‌دهد

You have lost a camel, O trusty,
and every one is giving you a clue to the camel.

تو نمی‌دانی که آن اشتر کجاست
لیك دانی کاین نشانیها خطاست

You know not where the camel is,
but you know that these clues are wrong.

و انکه اشتر گم نکرد او از مری
همچو آن گم کرده جوید اشتری

And he that has not lost a camel—he in contention seeks a camel,
just like him who has lost it,

که بلی من هم شتر گم کرده‌ام
هر که یابد اجرتش آورده‌ام

Saying, "Yes; I too have lost a camel:
I have brought a reward for any one who may find it."

تا در اشتر با تو انبازی کند
بهر طمع اشتر این بازی کند

That he may take a partner's share with you in the camel:
he plays this trick because of coveting the camel.

هر چه را گویی خطا بود آن نشان
او به تقلید تو می‌گوید همان

If you say to any one," That clue was false,"
he, in imitation of you, says the same.

او نشان کژ بنشناسد ز راست
لیك گفتنت آن مقلد را عصاست

He does not know wrong clues from right,
but your words are a cue to that imitator.

چون نشان راست گویند و شبیه
پس یقین گردد ترا لا رَیْبَ فیه

When they mention right and likely clues,
then comes to you the certainty *in which there is no doubt*.

آن شفای جان رنجورت شود
رنگ روی و صحت و زورت شود

That becomes balm to your sick soul;
it becomes colour to your face and health and strength to you.

چشم تو روشن شود پایت دوان
جسم تو جان گردد و جانت روان

Your eye becomes bright, your foot nimble;
your body becomes soul, and your soul spirit.

پس بگویی راست گفتی ای امین
این نشانیها بلاغ آمد مبین

Then you will say, " O trusted, you have spoken the truth:
these clues are a clear deliverance.

فِیهِ آیاتٌ ثقات بینات
این براتی باشد و قدر نجات

There are signs, sure information, and evidence:
this is a title-deed and an ordainment of salvation."

این نشان چون داد گویی پیش رو
وقت آهنگ است پیش آهنگ شو

When he has given this clue, you will say,
"Go before! It is time for the enterprise: be the leader!

پی روی تو کنم ای راست گو
بوی بردی ز اشترم بنما که کو

I will follow you, O truth-teller:
you have got scent of my camel: show where."

پیش آن کس که نه صاحب اشتری ست
کاو در این جست شتر بهر مری ست

to that person who is not the owner of a camel,
and who is in this quest of the camel for contention's sake

زین نشان راست نفزودش یقین
جز ز عکس ناقه جوی راستین

His certainty is not increased by this right clue,
save through reflection from the true camel-seeker.

بوی برد از جد و گرمیهای او
که گزافه نیست این هیهای او

From his earnestness and ardour he gets a scent
that these wild outcries of his are not babble.

اندر این اشتر نبودش حق ولی
اشتری گم کرده است او هم بلی

He had no just claim to this camel,
but he too has lost a camel; yes.

طمع ناقه‌ی غیر رو پوشش شده
آنچ ازو گم شد فراموشش شده

Desire for another's camel has become a veil to him;
he has forgotten what he has lost.

هر کجا او می‌دود این می‌دود
از طمع هم درد صاحب می‌شود

Wherever he runs, this one runs:
from greed, he becomes a partner in the owner's pain.

کاذبی یا صادقی چون شد روان
آن دروغش راستی شد ناگهان

When a liar sets out with a truthful man,
his falsehood turns to truth of a sudden.

اندر آن صحرا که آن اشتر شتافت
اشتر خود نیز آن دیگر بیافت

In the desert whither that camel had hastened,
the other one also found his own camel.

چون بدیدش یاد آورد آن خویش
بی‌طمع شد ز اشتر آن یار و خویش

As soon as he saw it, he remembered his own,
and ceased to covet the camel of that friend and kinsman.

آن مقلد شد محقق چون بدید
اشتر خود را که آن جا می‌چرید

That imitator became a true searcher
when he saw his camel browsing there.

او طلب کار شتر آن لحظه گشت
می‌نجستش تا ندید او را به دشت

At that moment did he become a seeker of the camel:
he was never seeking it till he saw it in the desert.

بعد از آن تنها روی آغاز کرد
چشم سوی ناقه‌ی خود باز کرد

After that, he began to go alone:
he opened his eyes towards his own camel.

گفت آن صادق مرا بگذاشتی
تا به اکنون پاس من می‌داشتی

The sincere one said, "You have left me,
till now you were paying regard to me."

گفت تا اکنون فسوسی بوده‌ام
وز طمع در چاپلوسی بوده‌ام

He replied, "Until now I have been an idle scoffer
and, from greed, have been in flattering;

این زمان هم درد تو گشتم که من
در طلب از تو جدا گشتم به تن

Now, when I have become parted from you physically in the search,
I have become sympathetic with you.

از تو می‌دزدیدمی وصف شتر
جان من دید آن خود شد چشم پر

I was stealing the camel's description from you;
my spirit saw its own camel, it had its eye filled.

تا نیابیدم نبودم طالبش
مس کنون مغلوب شد زر غالبش

Till I found it, I was not seeking it;
now the copper is overcome, the gold overpowers it.

سیئاتم شد همه طاعات شکر
هزل شد فانی و جد اثبات شکر

My evil deeds have become pious acts entirely—thanks!
Jest is vanished and earnest is realised—thanks.

سیئاتم چون وسیلت شد به حق
پس مزن بر سیئاتم هیچ دق

Since my evil deeds have become the means of attaining unto God,
do not, then, throw any blame on my evil deeds.

مر ترا صدق تو طالب کرده بود
مر مرا جد و طلب صدقی گشود

Your honesty made you a seeker;
for me, toil and search opened an honest feeling.

صدق تو آورد در جستن ترا
جستنم آورد در صدقی مرا

Your honesty led you to seek;
my seeking led me to a feeling of honesty.

تخم دولت در زمین می‌کاشتم
سخره و بیگار می‌پنداشتم

I was sowing the seed of fortune in the earth,
I fancied it was labour without wages and hire.

آن نبد بیگار کسبی بود چست
هر یکی دانه که کشتم صد برست

It was not labour without hire; it was an excellent earning:
every grain that I sowed, a hundred grew.

دزد سوی خانه‌ای شد زیر دست
چون در آمد دید کان خانه‌ی خود است

The thief went underhand to a certain house:
when he entered, he saw that it was his own house."

گرم باش ای سرد تا گرمی رسد
با درشتی ساز تا نرمی رسد

Be hot, O cold one that heat may come:
put up with roughness, that ease may come.

آن دو اشتر نیست آن یك اشتر است
تنگ آمد لفظ معنی بس پر است

That is not two camels; it is a single camel.
Verbal expression is confined; the meaning is very full.

لفظ در معنی همیشه نارسان
ز آن پیمبر گفت قد کل لسان

The expression always fails to reach the meaning;
hence the Prophet said," *His tongue falters.*"

نطق اصطرلاب باشد در حساب
چه قدر داند ز چرخ و آفتاب

Speech is an astrolabe in reckoning:
how much does it know of the sky and the sun?

خاصه چرخی کاین فلك زو پره‌ای است
آفتاب از آفتابش ذره‌ای است

Especially, of that Galaxy whereof this heaven is a blade of straw;
of whose Sun the sun is a mote?

بیان آن که در هر نفسی فتنه‌ی مسجد ضرار است

Showing that there is in every soul the mischief of the Mosque of Opposition

چون پدید آمد که آن مسجد نبود
خانه‌ی حیلت بد و دام جهود

When it appeared that that was not a mosque,
was a house of intrigue and a trap laid by the Jews,

پس نبی فرمود کان را بر کنید
مطرحه‌ی خاشاك و خاکستر کنید

The Prophet then gave the command,
"Raze it and make it a dumping-place for rubbish and ashes."

صاحب مسجد چو مسجد قلب بود
دانه‌ها بر دام ریزی نیست جود

The founder of the Mosque was false, like the Mosque:
it is not munificence if you sprinkle grain upon a snare.

گوشت کاندر شست تو ماهی رباست
آن چنان لقمه نه بخشش نه سخاست

The meat that catches the fish on the hook—
such a morsel is neither bounty nor generosity.

مسجد اهل قبا کان بد جماد
آن چه کفو او نبد راهش نداد

The Mosque of the people of Quba, which was inanimate—
he did not admit to it that which was not its *equal.*

در جمادات این چنین حیفی نرفت
زد در آن ناکفو امیر داد نفت

In the case of lifeless things such a wrong did not come to pass:
the lord of justice set fire to that *unequal.*

پس حقایق را که اصل اصلهاست
دان که آن جا فرق‌ها و فصل‌هاست

Therefore in the case of the essences, which are the foundation of all fundamentals, know that there, there are differences and divisions.

نه حیاتش چون حیات او بود
نه مماتش چون ممات او بود

Neither is his life like his life,
nor is his death like his death.

گور او هرگز چو گور او مدان
خود چه گویم حال فرق آن جهان

Never deem his grave like his grave.
How indeed shall I describe the difference in that world?

بر محك زن کار خود ای مرد کار
تا نسازی مسجد اهل ضرار

Put your work to the touchstone, O man of work,
lest you build the Mosque of the Opposers.

بس بر آن مسجد کنان تسخر زدی
چون نظر کردی تو خود ز یشان بدی

Often have you mocked those Mosque-makers;
when you consider, you yourself have been one of them.

حکایت هندو که با یار خود جنگ می‌کرد بر کاری و خبر نداشت که او هم بدان مبتلاست

Story of the Indian who quarrelled with his friend over a certain action and was not aware that he too was afflicted with it

چار هندو در یکی مسجد شدند
بهر طاعت راکع و ساجد شدند

Four Indians went into a mosque:
they bowed their heads and prostrated themselves for worship's sake.

هر یکی بر نیتی تکبیر کرد
در نماز آمد به مسکینی و درد

Each one performed the *takbir* upon a *niyyat*,
and began to pray with lowliness and contrition.

موذن آمد از یکی لفظی بجست
کای موذن بانگ کردی وقت هست

The muezzin came, from one of them fell a remark—
"O muezzin, have you given the call to prayers? Is it time?"

گفت آن هندوی دیگر از نیاز
هی سخن گفتی و باطل شد نماز

The second Indian said on the spur of the moment,
"Hey, you have spoken, and your prayer is null."

آن سوم گفت آن دوم را ای عمو
چه زنی طعنه بر او خود را بگو

The third one said to the second, "O uncle,
why do you rail at him? Tell yourself."

آن چهارم گفت حمد الله که من
در نیفتادم به چه چون آن سه تن

Said the fourth, "*Praise be to God*
that I have not fallen into the pit, like those three persons."

پس نماز هر چهاران شد تباه
عیب گویان بیشتر گم کرده راه

Hence the prayers of all the four were marred;
and the faultfinders went astray more.

ای خنك جانی که عیب خویش دید
هر که عیبی گفت آن بر خود خرید

Oh, happy the soul that saw its own fault,
and if any one told a fault, wished eagerly that upon itself!—

ز انکه نیم او ز عیبستان بده ست
و آن دگر نیمش ز غیبستان بده ست

Because half of him has always belonged to the realm faults,
and the other half of him to the realm of the Unseen

چون که بر سر مر ترا ده ریش هست
مرهمت بر خویش باید کار بست

Since you have ten sores on your head,
you must apply the plaster to yourself.

عیب کردن ریش را داروی اوست
چون شکسته گشت جای ارحمواست

Finding fault with the sore is the remedy for him;
when he has become broken, it is the occasion for, "*Have pity*."

گر همان عیبت نبود ایمن مباش
بو که آن عیب از تو گردد نیز فاش

If you have not the same fault, be not secure;
maybe, that fault will afterwards become notorious in you.

لا تخافوا از خدا نشنیده‌ای
پس چه خود را ایمن و خوش دیده‌ای

Haven't you heard from God *Do not fear*:
why, then, have you deemed yourself secure and happy?

سالها ابلیس نیکو نام زیست
گشت رسوا بین که او را نام چیست

For years Iblis lived in good renown;
he was disgraced: mark what is his name.

در جهان معروف بد علیای او
گشت معروفی بعکس ای وای او

His *eminence* was famed throughout the world;
his fame turned to infamy—oh, alas for him!

تا نه ای ایمن تو معروفی مجو
رو بشو از خوف پس بنمای رو

Do not seek fame till you are secure:
wash your face of fear, and then show your face.

تا نروید ریش تو ای خوب من
بر دگر ساده ز نخ طعنه مزن

Until your beard grows, my good man,
do not jeer at another whose chin is smooth.

این نگر که مبتلا شد جان او
در چهی افتاد تا شد پند تو

Consider this that his soul was tried, so that he is fallen in;
and he became a warning to you.

تو نیفتادی که باشی پند او
زهر او نوشید تو خور قند او

You did not fall, so that you should be a warning to him.
He drank the poison: eat his sugar!

قصد کردن غزان به کشتن يك مردی تا آن دگر بترسد

How the Ghuzz set about killing one man in order that another might be terrorised

آن غزان ترك خونریز آمدند
بهر یغما بر دهی ناگه زدند

Those blood-shedding Ghuzz Turcomans came,
and entered a village for plunder

دو کس از اعیان آن ده یافتند
در هلاك آن یکی بشتافتند

They found two of the notables of that village,
and made haste to put one to death.

دست بستندش که قربانش کنند
گفت ای شاهان و ارکان بلند

They tied his hands in order to sacrifice him. He said,
"O princes and high pillars,

در چه مرگم چرا می‌افگنید
از چه آخر تشنه‌ی خون منید

For what reason are you seeking to slay me?
Why, pray, are you thirsting after my blood?

چیست حکمت چه غرض در کشتنم
چون چنین درویشم و عریان تنم

What is the wisdom, what is the object, in killing me,
when I am so poor and bare-bodied?"

گفت تا هیبت بر این یارت زند
تا بترسد او و زر پیدا کند

He replied, "To strike awe into this friend of yours,
so that he may be afraid and produce gold."

گفت آخر او ز من مسکین‌تر است
گفت قاصد کرده است او را زر است

He said, "Why, he is poorer than I."
"He has done it on purpose," replied the other; "he has gold."

گفت چون وهم است ما هر دو یك‌ایم
در مقام احتمال و در شك‌ایم

He said, " Since it is opinion, we are both the same:
we are exposed to probability and doubt.

خود و را بکشید اول ای شهان
تا بترسم من دهم زر را نشان

Kill *him* first, O princes, in order that I may be afraid
and point out the way to the gold."

پس کرمهای الهی بین که ما
آمدیم آخر زمان در انتها

See, then, the lovingkindnesses of God,
in that we have come in the latter days, at the very end.

آخرین قرنها پیش از قرون
در حدیث است آخرون السابقون

The last epoch is in front of the epochs:
in the Traditions of the Prophet is— "*the last, the foremost*."

تا هلاك قوم نوح و قوم هود
عارض رحمت به جان ما نمود

In order that the destruction of the people of Noah and the people of Hud might display to our souls the proclaimer of mercy,

کشت ایشان را که ما ترسیم از او
ور خود این بر عکس کردی وای تو

He slew them, that we might fear Him;
and if indeed He had done contrariwise, alas for you !

بیان حال خود پرستان و ناشکران در نعمت وجود انبیا و اولیا علیهم السلام

Explaining the state of those who are self-conceited and unthankful for the blessing of the existence of the prophets and saints—peace be unto them!

هر ک از ایشان گفت از عیب و گناه
وز دل چون سنگ وز جان سیاه

Whosoever of them has spoken of fault and sin,
and of a heart like stone, and of a black soul?

و ز سبك داری فرمان‌های او
و ز فراغت از غم فردای او

And of holding light His commands,
and of being free from care for His To-morrow;

و ز هوس و ز عشق این دنیای دون
چون زنان مر نفس را بودن زبون

And of being, like women, enslaved to the fleshly soul
by passion and by love of this vile world;

و آن فرار از نکته‌های ناصحان
و آن رمیدن از لقای صالحان

And of fleeing from the pungent sayings of sincere counsellors,
and of shrinking from the countenance of the righteous;

با دل و با اهل دل بیگانگی
با شهان تزویر و روبه‌شانگی

Estrangement from the spirit and spiritual folk,
fraud and fox-like behaviour towards the kings;

سیر چشمان را گدا پنداشتن
از حسدشان خفیه دشمن داشتن

Thinking the fully satisfied to be beggars,
secretly regarding them with enmity from envy

گر پذیرد چیز تو گویی گداست
ور نه گویی زرق و مکر است و دغاست

If he accepts anything, you say he is a beggar;
and if not, you say it is hypocrisy and deceit and guile.

گر در آمیزد تو گویی طامع است
ور نه گویی در تکبر مولع است

If he mixes, you say he is covetous;
and if not, you say he is excessively given to pride;

یا منافق‌وار عذر آری که من
مانده‌ام در نفقه‌ی فرزند و زن

Or you hypocritically excuse yourself, saying,
"I am held back in maintaining my wife and children.

نه مرا پروای سر خاریدن است
نه مرا پروای دین ورزیدن است

Neither have I leisure to scratch my head,
nor have I leisure to cultivate religion.

ای فلان ما را به همت یاد دار
تا شویم از اولیا پایان کار

O so-and-so, remember me in your benedictions,
that in the end I may become one of the saints."

این سخن نه هم ز درد و سوز گفت
خوابناکی هرزه گفت و باز خفت

These words he does not even speak from passion and ardour;
a drowsy man muttered some idle talk and went to sleep again.

هیچ چاره نیست از قوت عیال
از بن دندان کنم کسب حلال

"I cannot help feeding my family:
I strain every nerve to earn a lawful livelihood."

چه حلال ای گشته از اهل ضلال
غیر خون تو نمی‌بینم حلال

How lawful, O you that have become one of the lost?
I deem nothing lawful but your blood.

از خدا چاره‌ستش و از لوت نه
چاره‌ش است از دین و از طاغوت نه

He can do without God, but not without food;
he can do without the Religion, but not without the idols.

ای که صبرت نیست از دنیای دون
صبر چون داری ز نعم الماهدون

O you that can not refrain your self from this vile world,
how can you refrain yourself from *Him who spread the earth as a carpet?*

ای که صبرت نیست از ناز و نعیم
صبر چون داری از الله کریم

O you that can not refrain yourself from delight and luxury,
how can you refrain yourself from the Bountiful God?

ای که صبرت نیست از پاك و پلید
صبر چون داری از آن کاین آفرید

O you that can not refrain yourself from aught pure or foul,
how can you refrain yourself from Him who created this?

کو خلیلی که برون آمد ز غار
گفت هذا رب هان کو کردگار

Where is the Friend, who came forth from the cave, and said,
"*This is my Lord*. Take heed! Where is the Maker?"

من نخواهم در دو عالم بنگریست
تا نبینم این دو مجلس آن کیست

"I will not look at the two worlds
until I see to whom these two assembly-places belong.

بی‌تماشای صفتهای خدا
گر خورم نان در گلو ماند مرا

If I eat bread without the view of God's attributes,
it will stick in my throat."

چون گوارد لقمه بی‌دیدار او
بی‌تماشای گل و گلزار او

How should a morsel digest without the sight of Him,
without the view of His roses and rose-garden?

جز بر امید خدا زین آب خور
کی خورد یك لحظه الا گاو و خر

Save in hope of God, who but an ox or ass
would for one moment drink from this pond?

آن که کالانعام بد بل هم اضل
گر چه پر مکر است آن گنده بغل

He that was *like the cattle, nay, more lost*?—
though that stinker is full of cunning

مکر او سر زیر و او سر زیر شد
روزگاری برد و روزش دیر شد

His cunning went headlong, and he went headlong:
he passed a little while, and his day set.

فکرگاهش کند شد عقلش خرف
عمر شد چیزی ندارد چون الف

His brain became dull, his mind doting: his life is gone—
and like *alif* he has nothing.

آن چه می‌گوید در این اندیشه‌ام
آن هم از دستان آن نفس است هم

His saying, "I am thinking about it"—
that too is only of the deceit of the fleshly soul;

و انچه می‌گوید غفور است و رحیم
نیست آن جز حیله‌ی نفس لئیم

And his saying, "He is forgiving and merciful" —
that is nothing but a trick of the villainous flesh.

ای ز غم مرده که دست از نان تهی است
چون غفور است و رحیم این ترس چیست

O you that art dead with anxiety because your hands are empty of bread,
what is this fear, since He is forgiving and merciful?

شکایت گفتن پیر مردی به طبیب از رنجوریها و جواب گفتن طبیب او را

How an old man complained of his ailments to a doctor, and how the doctor answered him.

گفت پیری مر طبیبی را که من
در زحیرم از دماغ خویشتن

An old man said to a doctor,
"I am in *torment* because of my brain."

گفت از پیری است آن ضعف دماغ
گفت بر چشمم ز ظلمت هست داغ

The doctor replied, "That weakness of brain is from age."
Said the old man, "There are spots of darkness on my eyes"

گفت از پیری است ای شیخ قدیم
گفت پشتم درد می‌آید عظیم

"It is from age, O ancient Shaykh," said the doctor.
"Awful pain comes in my back," said he.

گفت از پیری است ای شیخ نزار
گفت هر چه می‌خورم نبود گوار

"It is from age, O emaciated Shaykh "said the doctor.
"Whatever I eat," said he, "is not digested."

گفت ضعف معده هم از پیری است
گفت وقت دم مرا دم گیری است

The doctor replied, "Weakness of stomach also is of age."
Said he, "When I breathe, respiration is hard for me."

گفت آری انقطاع دم بود
چون رسد پیری دو صد علت شود

"Yes," he said, "it is asthma;
when old age arrives, two hundred diseases come on."

گفت ای احمق بر این بر دوختی
از طبیبی تو همین آموختی

"O fool," he exclaimed, "you have stuck at this:
this is all that you have learned of medicine.

ای مدمغ عقلت این دانش نداد
که خدا هر رنج را درمان نهاد

O crack-brained man, your intellect has not given you this knowledge,
that God has appointed a remedy for every pain.

تو خر احمق ز اندك مایگی
بر زمین ماندی ز کوته‌پایگی

You, stupid ass, from poorness of ability
have remained on the ground for want of a sufficient foothold."

پس طبیبش گفت ای عمر تو شصت
این غضب وین خشم هم از پیری است

Then the doctor said to him, "O sexagenarian,
this anger and this choler are also from old age.

چون همه اوصاف و اجزا شد نحیف
خویشتن‌داری و صبرت شد ضعیف

Since all the functions and parts are atrophied,
your self-control and patience have become weak."

بر نتابد دو سخن زو هی کند
تاب یك جرعه ندارد قی کند

He cannot endure two words, he cries out thereat;
he cannot retain one draught, he vomits —

جز مگر پیری که از حق است مست
در درون او حیات طیبه است

Except, to be sure, the Pir that is drunken with God,
and in whose inward being there is "a goodly life."

از برون پیر است و در باطن صبی
خود چه چیز است آن ولی و آن نبی

Outwardly he is old, but within he is *young*.
What thing, verily, is he? He is the saint and the prophet.

گر نه پیدایند پیش نیك و بد
چیست با ایشان خسان را این حسد

If they are not manifest to the good and the evil,
what is this jealousy which the worthless bear against them?

ور نمی‌دانندشان علم الیقین
چیست این بغض و حیل سازی و کین

And if they do not know them with certain knowledge,
what is this hatred and hatching of plots and enmity?

ور نمی‌دانند بعث و رستخیز
چون زنندی خویش بر شمشیر تیز

And, if they know of the Resurrection and rising from the dead,
how should they dash themselves against a sharp sword?

بر تو می‌خندد مبین او را چنان
صد قیامت در درون استش نهان

He smiles upon you, do not deem him to be such,
in his inward consciousness are hidden a hundred Resurrections.

دوزخ و جنت همه اجزای اوست
هر چه اندیشی تو او بالای اوست

Hell and Paradise are entirely parts of him:
he is beyond any thought that you may conceive.

هر چه اندیشی پذیرای فناست
آن که در اندیشه ناید آن خداست

All that you may think of is liable to pass away;
he that comes not into thought is God.

بر در این خانه گستاخی ز چیست
گر همی‌دانند کاندر خانه کیست

Wherefore presumption at the door of this house,
if they know who is within the house?

ابلهان تعظیم مسجد می‌کنند
در جفای اهل دل جد می‌کنند

Fools venerate the mosque
and endeavour to destroy them that have the heart.

آن مجاز است این حقیقت ای خران
نیست مسجد جز درون سروران

That is phenomenal; this is real, O asses!
The mosque is naught but the hearts of the captains.

مسجدی کان اندرون اولیاست
سجده‌گاه جمله است آن جا خداست

The mosque that is the inward of the saints
is the place of worship for all: God is there.

تا دل مرد خدا نامد به درد
هیچ قومی را خدا رسوا نکرد

Until the heart of the man of God was grieved,
never did God put any generation to shame.

قصد جنگ انبیا می‌داشتند
جسم دیدند آدمی پنداشتند

They were going to make war on the prophets:
they saw the body; they supposed he was a man.

در تو هست اخلاق آن پیشینیان
چون نمی‌ترسی که تو باشی همان

In you are the moral natures of those peoples of yore:
how are not you afraid lest you be the same?

آن نشانیها همه چون در تو هست
چون تو زیشانی کجا خواهی برست

Inasmusch as all those marks are in you, and you are of them,
how will you be saved?

قصه‌ی جوحی و آن کودك که پیش جنازه‌ی پدر خویش نوحه می‌کرد

The story of Juhi and the child who cried lamentably beside his father's bier

کودکی در پیش تابوت پدر
زار می‌نالید و بر می‌کوفت سر

A child was crying bitterly
and beating his head beside his father's coffin,

کای پدر آخر کجایت می‌برند
تا ترا در زیر خاکی بسپرند

Saying, "Why, father, where are they taking you
to press you tight under some earth?

می‌برندت خانه‌ی تنگ و زحیر
نی در او قالی و نه در وی حصیر

They are taking you to a narrow and noisome house:
there is no carpet in it, nor any mat;

نی چراغی در شب و نه روز نان
نی در او بوی طعام و نه نشان

No lamp at night and no bread by day;
neither smell nor sign of food is there.

نی درش معمور و نی در بام راه
نی یکی همسایه کاو باشد پناه

No door in good repair, no way to the roof;
not one neighbour to be refuge.

چشم تو که بوسه گاه خلق بود
چون رود در خانه‌ی کور و کبود

Your eye, which was a place for the people's kisses—
how should it go into a blind and murky house?—

خانه‌ی بی‌زینهار و جای تنگ
که در او نه روی می‌ماند نه رنگ

A pitiless house and narrow room,
where neither face will be lasting nor colour."

زین نسق اوصاف خانه می‌شمرد
وز دو دیده اشك خونین می‌فشرد

In this manner was he enumerating the qualities of the house,
whilst he wrung tears of blood from his two eyes.

گفت جوحی با پدر ای ارجمند
والله این را خانۀ ما میبرند

Juhi said to his father, “O worthy,
by God they are taking this to our house.”

گفت جوحی را پدر ابله مشو
گفت ای بابا نشانیها شنو

The father said to Juhi, “Don’t be a fool!”
“O papa,” said he, “hear the marks.

این نشانیها که گفت او یك به یك
خانه‌ی ما راست بی‌تردید و شك

These marks which he mentioned one by one—
our house has them, without uncertainty or doubt

نی حصیر و نه چراغ و نه طعام
نه درش معمور و نه صحن و نه بام

Neither mat nor lamp nor food;
neither its door is in good repair, nor its court nor its roof.”

زین نمط دارند بر خود صد نشان
لیك کی بینند آن را طاغیان

In this wise the disobedient have a hundred marks upon themselves,
but how should they see them?

خانه‌ی آن دل که ماند بی‌ضیا
از شعاع آفتاب کبریا

The house, namely, the heart that remains unlighted
by the beams of the sun of Majesty,

تنگ و تاریك است چون جان جهود
بی‌نوا از ذوق سلطان ودود

Is narrow and dark as the souls of Jews,
destitute of savour of the loving King

نی در آن دل تافت نور آفتاب
نی گشاد عرصه و نه فتح باب

Neither has the radiance of the Sun shone into that heart,
nor is there spaciousness or opening of the door.

گور خوشتر از چنین دل مر ترا
آخر از گور دل خود برتر آ

The tomb is better for you than a heart like this.
Come now; arise from the tomb which is your heart!

زنده‌ای و زنده زاد ای شوخ و شنگ
دم نمی‌گیرد ترا زین گور تنگ

You are living and born of the living.
O gay and winsome one, are not you choked by this narrow tomb?

یوسف وقتی و خورشید سما
زین چه و زندان بر آ و رو نما

You are the Joseph of the time and the sun of heaven:
arise from this pit and prison, and show your face!

یونست در بطن ماهی پخته شد
مخلصش را نیست از تسبیح بد

Your Jonah has been cooked in the fish’s belly:
for his deliverance there is no means but glorification of God.

گر نبودی او مسبح بطن نون
حبس و زندانش بدی تا یبعثون

If he had not glorified, the fish’s belly
would have been his jail and prison until *they shall be raised*.

او به تسبیح از تن ماهی بجست
چیست تسبیح آیت روز أَ لَسْتُ

Through glorification he escaped from the body of the fish.
What is glorification? The sign of the Day of *Alast*

گر فراموشت شد آن تسبیح جان
بشنو این تسبیحهای ماهیان

If you have forgotten that glorification by your spirit,
listen to the glorifications of those Fishes.

هر که دید الله را اللهی است
هر که دید آن بحر را آن ماهی است

Whoever has seen God is of God:
whoever has seen that Sea is that Fish.

این جهان دریاست و تن ماهی و روح
یونس محجوب از نور صبوح

This world is a sea, and the body a fish, and the spirit is the Jonah
debarred from the light of the dawn.

گر مسبح باشد از ماهی رهید
ور نه در وی هضم گشت و ناپدید

If it be a glorifier, it is delivered from the fish;
otherwise, it becomes digested therein and vanishes.

ماهیان جان در این دریا پرند
تو نمی‌بینی که کوری ای نژند

The spiritual Fishes abound in this sea;
you do not see them, they are flying around you.

بر تو خود را می‌زنند آن ماهیان
چشم بگشا تا ببینی‌شان عیان

Those Fishes are darting at you:
open your eye, that you may see them clearly.

ماهیان را گر نمی‌بینی پدید
گوش تو تسبیحشان آخر شنید

If you art not seeing the Fishes plain—
after all, your ear has heard their glorification.

صبر کردن جان تسبیحات تست
صبر کن کان است تسبیح درست

To practice patience is the soul of your glorifications:
have patience, for that is the true glorification.

هیچ تسبیحی ندارد آن درج
صبر کن الصبر مفتاح الفرج

No glorification has such a degree;
have patience: *patience is the key to relief.*

صبر چون پول صراط آن سو بهشت
هست با هر خوب یك لالای زشت

Patience is like the bridge Sirat, Paradise on the other side:
with every fair there is an ugly pedagogue.

تا ز لالا می‌گریزی وصل نیست
ز انکه لالا را ز شاهد فصل نیست

So long as you flee from the chaperone, there is no meeting ,
because there is no parting of the handsome boy from the bodyguard

تو چه دانی ذوق صبر ای شیشه دل
خاصه صبر از بهر آن نقش چگل

What should you know of the savour of patience, O you of brittle heart—
especially, of patience for the sake of that Beauty of Chigil?

مرد را ذوق غزا و کر و فر
مر مخنث را بود ذوق‌از ذکر

A man's delight is in campaigns and in the glory and pomp
but a eunuch's delight is in his phallus.

جز ذکر نه دین او و ذکر او
سوی اسفل برد او را فکر او

His path and his supplication is nothing but the phallus;
his obsessive thought has borne him down to the lowest depth.

گر بر آید بر فلك از وی مترس
کاو بعشق سفل آموزید درس

Though he rise to the sky, be not afraid of him,
for in love of lowness he has studied.

او بسوی سفل می‌راند فرس
گر چه سوی علو جنباند جرس

He gallops his horse towards lowness,
albeit he rings the bell aloft.

از علمهای گدایان ترس چیست
کان علمها لقمه‌ی نان را رهی است

What is there to fear from the flags of beggars?—
for those flags are a means for a mouthful of bread.

ترسیدن کودك از آن شخص صاحب جثه و گفتن آن شخص که ای کودك مترس که من نامردم

How a child was terrified by a full bodied man, and the man saying, "Oh child do not be afraid as I am not a man (I am impotent)"

کنگ زفتی کودکی را یافت فرد
زرد شد کودك ز بیم قصد مرد

A well built man found a boy alone;
the boy became pale with fear of the man's intent.

گفت ایمن باش ای زیبای من
که تو خواهی بود بر بالای من

The man said, "Feel safe my handsome one,
for you will be on top of me."

من اگر هولم مخنث دان مرا
همچو اشتر بر نشین می‌ران مرا

Even though I am a giant, consider me a eunuch;
mount me like a camel and ride me."

صورت مردان و معنی این چنین
از برون آدم درون دیو لعین

The appearance of men and the meaning like this—
Adam without, the accursed Devil within—

آن دهل را مانی ای زفت چو عاد
که بر او آن شاخ را می‌کوفت باد

O you that are big as the people of Ad, you resemble the drum
against which a branch was beaten by the wind.

روبهی اشکار خود را باد داد
بهر طبلی همچو خیك پر ز باد

A fox abandoned his prey for the sake of a drum
like a wind- filled leathern bag,

چون ندید اندر دهل او فربهی
گفت خوکی به ازین خیك تهی

When he found no fatness in the drum, he said,
"A hog is better than this empty bag."

روبهان ترسند ز آواز دهل
عاقلش چندان زند که لا تقل

Foxes are afraid of the noise of the drum;
the wise man beats it ever so much, saying, "*Speak not*!"

قصه‌ی تیر اندازی و ترسیدن او از سواری که در بیشه می‌رفت

The story of an archer and his fear of a horseman who was riding in a forest

یك سواری با سلاح و بس مهیب
می‌شد اندر بیشه بر اسبی نجیب

A horseman, armed and very terrible,
was riding in the forest on a high-bred horse.

تیر اندازی به حکم او را بدید
پس ز خوف او کمان را در کشید

An expert archer espied him,
and then from fear of him drew his bow,

تا زند تیری سوارش بانگ زد
من ضعیفم گر چه زفت استم جسد

To shoot an arrow; the horseman shouted to him,
"I am a weakling, though my body is big.

هان و هان منگر تو در زفتی من
که کمم در وقت جنگ از پیر زن

Take heed! Take heed! Do not regard my bigness,
for in the hour of battle I am less than an old woman."

گفت رو که نیك گفتی ور نه نیش
بر تو می‌انداختم از ترس خویش

"Pass on," said he; "you have spoken well,
else by reason of my fear I should have shot a barb at you."

بس کسان را کالت پیکار کشت
بی‌رجولیت چنان تیغی به مشت

Many are they whom implements of war have slain,
such a sword in their hands, without the manhood.

گر بپوشی تو سلاح رستمان
رفت جانت چون نباشی مرد آن

If you don the armour of Rustam,
your soul goes when you are not the man for it.

جان سپر کن تیغ بگذار ای پسر
هر که بی‌سر بود از این شه برد سر

Make your soul a shield and drop the sword, O son:
whoever is headless saves his head from this King.

آن سلاحت حیله و مکر تو است
هم ز تو زایید و هم جان تو خست

Those weapons of yours are your contriving and plotting;
they have sprung from you and at the same time have wounded your soul.

چون نکردی هیچ سودی زین حیل
ترك حیلت کن که پیش آید دول

Since you have gained nothing by this contriving,
abandon contrivance, that happy fortunes may meet.

چون که یك لحظه نخوردی بر ز فن
ترك فن گو می‌طلب رب المنن

Since you have not for one moment enjoyed fruit from the techniques,
bid farewell to the techniques, and seek always the *Lord of bounties.*

چون مبارك نیست بر تو این علوم
خویشتن گولی کن و بگذر ز شوم

Since these sciences bring you no blessing,
make yourself a dunce and leave ill-luck behind.

چون ملایك گو که لا عِلْمَ لنا
یا الهی غیر ما علمتنا

Like the angels, say, "*We have no knowledge, O God,*
except what You have taught us."

قصه‌ی اعرابی و ریگ در جوال کردن و ملامت کردن آن فیلسوف او را

Story of the desert Arab and his putting sand in the sack and the philosopher's rebuking him

یك عرابی بار کرده اشتری
دو جوال زفت از دانه پری

A certain Arab of the desert loaded a camel with two big sacks--
one full of grain.

او نشسته بر سر هر دو جوال
یك حدیث انداز کرد او را سؤال

He was seated on the top of both sacks.
A glib philosopher questioned him.

از وطن پرسید و آوردش به گفت
و اندر آن پرسش بسی درها بسفت

He asked him about his native land and led him to talk
and said many fine things in the course of enquiry.

بعد از آن گفتش که این هر دو جوال
چیست آگنده بگو مصدوق حال

Afterwards he said to him, "What are those two sacks filled with?
Tell the truth of the matter."

گفت اندر یك جوالم گندم است
در دگر ریگی نه قوت مردم است

He replied, "In one sack I have wheat;
in the other is some sand —not food for men."

گفت تو چون بار کردی این رمال
گفت تا تنها نماند آن جوال

"Why," he asked, " did you load this sand?"
"In order that the other sack might not remain alone," he replied.

گفت نیم گندم آن تنگ را
در دگر ریز از پی فرهنگ را

"For wisdom's sake," said he,
"pour half the wheat of that pannier into the other,

تا سبك گردد جوال و هم شتر
گفت شاباش ای حكيم اهل و حر

So that the sacks may be lightened, and the camel too."
He cried, "Bravo! O clever and noble sage!

اين چنين فكر دقيق و رای خوب
تو چنين عريان پياده در لغوب

Such subtle thought and excellent judgment!
And you so naked, on foot and in fatigue!"

رحمتش آمد بر حكيم و عزم كرد
كش بر اشتر بر نشاند نيك مرد

The good man took pity on the philosopher
and resolved to mount him on the camel.

باز گفتش ای حكيم خوش سخن
شمه‌ای از حال خود هم شرح كن

He said to him again, " O fair-spoken sage,
explain a little about your own circumstances as well.

اين چنين عقل و كفايت كه تراست
تو وزيری يا شهی بر گوی راست

Such intelligence and talent as you have,
are you a vizier or a king? Tell the truth."

گفت اين هر دو نيم از عامه‌ام
بنگر اندر حال و اندر جامه‌ام

He answered, " I am not these two: I am of the common folk.
Look at my appearance and dress."

گفت اشتر چند داری چند گاو
گفت نه اين و نه آن ما را مكاو

He asked, "How many camels have you? How many oxen?"
"I have neither these nor those," he replied: "do not dig at me"

گفت رختت چيست باری در دكان
گفت ما را كو دكان و كو مكان

He said, "At any rate, what goods have you in your shop?
"He answered, "Where have I a shop, and where a dwelling-place?"

گفت پس از نقد پرسم نقد چند
كه تويی تنها رو و محبوب پند

"Then," said he, "I will ask about money. How much money ?—
for you are a solitary wanderer and one whose counsel is prized.

كيميای مس عالم با تو است
عقل و دانش را گهر تو بر تو است

With you is the elixir which changes the copper of the world gold:
your understanding and knowledge are inlaid with pearls."

گفت و الله نيست يا وجه العرب
در همه ملكم وجوه قوت شب

"By God," he replied," O *chief of the Arabs*,
in my whole property there is not the means of food for the night.

پا برهنه تن برهنه می‌دوم
هر كه نانی می‌دهد آن جا روم

I run about with bare feet and naked body.
If any one will give me a loaf of bread—there I go.

مر مرا زين حكمت و فضل و هنر
نيست حاصل جز خيال و درد سر

From this wisdom and fine workmanship and excellence
have got nothing but imagination and headache."

پس عرب گفتش كه شو دور از برم
تا نبارد شومی تو بر سرم

Then the Arab said to him, "Go far away,
so that your ill-luck may not rain upon me.

دور بر آن حكمت شومت ز من
نطق تو شرم است بر اهل زمن

Take far away from me that unlucky wisdom of yours:
your speech is unlucky for the people of the time.

يا تو آن سو رو من اين سو می‌دوم
ور ترا ره پيش من واپس روم

Either go you in that direction, and I will run in this direction;
or if your way be forwards, I will go back.

يك جوالم گندم و ديگر ز ريگ
به بود زين حيله‌های مرده‌ريگ

One sack of wheat and the other of sand
is better for me than these vain contriving.

احمقی‌ام بس مبارك احمقی است
كه دلم با برگ و جانم متقی است

My foolishness is a very blessed foolishness,
for my heart is well-furnished and my soul is devout."

گر تو خواهی کت شقاوت کم شود
جهد کن تا از تو حکمت کم شود

If you desire that misery should vanish,
endeavour that wisdom may vanish from you

حکمتی کز طبع زاید وز خیال
حکمتی بی‌فیض نور ذو الجلال

The wisdom which is born of nature and imagination,
the wisdom which lacks the overflowing grace of the *Light of the Glorious*

حکمت دنیا فزاید ظن و شك
حکمت دینی برد فوق فلك

The wisdom of this world brings increase of supposition and doubt;
the wisdom of the Religion soars above the sky.

زوبعان زیرك آخر زمان
بر فزوده خویش بر پیشینیان

The ingenious rascals of latter time
have raised themselves over the ancients;

حیله آموزان جگرها سوخته
فعلها و مکرها آموخته

The learners of cunning have burnt their hearts
and have learned feints and tricks;

صبر و ایثار و سخای نفس و جود
باد داده کان بود اکسیر سود

They have thrown to the winds patience and altruism
and self-sacrifice and generosity - which are the elixir of profit.

فکر آن باشد که بگشاید رهی
راه آن باشد که پیش آید شهی

The thought is that which opens a way:
the way is that on which a king advances.

شاه آن باشد که از خود شه بود
نه به مخزنها و لشکر شه شود

The king is he that is king in himself,
and is not made king by treasuries and armies;

تا بماند شاهی او سرمدی
همچو عز ملك دین احمدی

So that his kingship remains unto everlasting,
like the glory of the empire of the Mohammedan Religion

کرامات ابراهیم ادهم بر لب دریا

The miracles of Ibrahim son of Adham—may God sanctify his holy spirit!—on the sea-shore.

هم ز ابراهیم ادهم آمده ست
کاو ز راهی بر لب دریا نشست

Thus, it is related of Ibrahim son of Adham
that after a journey he sat down by the edge of the sea.

دلق خود می‌دوخت آن سلطان جان
یك امیری آمد آن جا ناگهان

He was stitching his Sufi mantle, an Amir, walking on the shore,
suddenly came to that spot.

آن امیر از بندگان شیخ بود
شیخ را بشناخت سجده کرد زود

That Amir had been one of the Shaykh's servants;
he recognized the Shaykh and at once bowed low.

خیره شد در شیخ و اندر دلق او
شکل دیگر گشته خُلق و خَلق او

He was astounded at the Shaykh and at his dervish garb—
his nature and outward guise had become transformed

کاو رها کرد آن چنان ملك شگرف
بر گزید آن فقر بس باریك حرف

That he gave up such a grand kingdom,
and chose that very pettifogging poverty;

ترك کرد او ملك هفت اقلیم را
می‌زند بر دلق سوزن چون گدا

He lets the sovereignty of the Seven Climes be lost,
and plies the needle on his dervish-cloak, like a beggar.

شخ واقف گشت از اندیشه‌اش
شیخ چون شیر است و دلها بیشه‌اش

The Shaykh became aware of his thought:
a Shaykh is as the lion, and hearts are his jungle.

چون رجا و خوف در دلها روان
نیست مخفی بر وی اسرار جهان

He is entering, like hope and fear, into hearts:
not hid from him are the secrets of the world.

دل نگه دارید ای بی‌حاصلان
در حضور حضرت صاحب دلان

Keep watch over your hearts, O fruitless ones,
in the presence of the majesty of the men of heart.

پیش اهل تن ادب بر ظاهر است
که خدا ز ایشان نهان را ساتر است

Before the men of body, respect is outwardly,
for God is veiling the occult from them.

پیش اهل دل ادب بر باطن است
ز انکه دلشان بر سرایر فاطن است

Before the men of heart, respect is inwardly,
because their hearts have insight into the secret thoughts.

تو بعکسی پیش کوران بهر جاه
با حضور آیی نشینی پایگاه

You are contrary: for the sake of position you come with reverence
before them that are blind, and sit in the vestibule;

پیش بینایان کنی ترك ادب
نار شهوت را از آن گشتی حطب

Before the seers you behave disrespectfully:
hence you have become fuel for the fire of lust.

چون نداری فطنت و نور هدی
بهر کوران روی را می‌زن جلا

Since you have not perception and the light of guidance,
continue to polish your face for the sake of the blind!

پیش بینایان حدث در روی مال
ناز می‌کن با چنین گندیده حال

Before the seers, daub your face with dirt!
Act haughtily notwithstanding such a stinking state !

شیخ سوزن زود در دریا فگند
خواست سوزن را به آواز بلند

The Shaykh quickly threw his needle into the sea,
and with a loud voice called for the needle.

صد هزاران ماهی اللهیی
سوزن زر در لب هر ماهیی

Myriads of Divine fishes—
in the lips of each fish a needle of gold

سر بر آوردند از دریای حق
که بگیر ای شیخ سوزنهای حق

Lifted their heads from God's sea, saying,
"Take, O Shaykh, God's needles"

رو بدو کرد و بگفتش ای امیر
ملك دل به یا چنان ملك حقیر

He turned his face towards him and said to him, "O Amir
is the kingdom of the heart better, or such a despicable kingdom?"

این نشان ظاهر است این هیچ نیست
تا بباطن در روی بینی تو بیست

This is the outward sign, this is nothing:
wait till you enter the inward see!

سوی شهر از باغ شاخی آورند
باغ و بستان را کجا آن جا برند

From the garden they bring to town a branch:
how should they carry thither the garden and orchard?

خاصه باغی کاین فلك یك برگ اوست
بلکه این مغز است وین عالم چو پوست

Especially, a Garden whereof this heaven is one leaf;
nay, that is the kernel and this other is as the husk

بر نمی‌داری سوی آن باغ گام
بوی افزون جوی و کن دفع زکام

You are not stepping on towards that Garden,
seek more scent, and get rid of phlegm,

تا که آن بو جاذب جانت شود
تا که آن بو نور چشمانت شود

In order that that scent may draw your soul;
in order that that scent may become the light of your eyes.

گفت یوسف ابن یعقوب نبی
بهر بو ألقوا علی وجه أبي

For the scent's sake Joseph, son of Jacob the prophet, said:
"*Cast upon my father's face*."

بهر این بو گفت احمد در عظات
دایما قرة عيني فی الصلاة

For this scent's sake Ahmad constantly said in *exhortations:*
"In the ritual prayer is the delight of mine eye."

پنج حس با همدگر پیوسته‌اند
ز انکه این هر پنج از اصلی رسته‌اند

The five senses are linked with one another,
because all these five have grown from one root.

قوت یك قوت باقی شود
ما بقی را هر یکی ساقی شود

The strength of one becomes the strength of the rest:
each one becomes a cup-bearer to the rest.

دیدن دیده فزاید عشق را
عشق در دیده فزاید صدق را

Seeing with the eye increases love;
love increases honesty in the eye.

صدق بیداری هر حس می‌شود
حسها را ذوق مونس می‌شود

Honesty becomes the awakening every sense,
perception becomes familiar to the senses.

آغاز منور شدن عارف به نور غیب بین

The beginning of the gnostic's illumination by the Light which sees the invisible world

چون یکی حس در روش بگشاد بند
ما بقی حسها همه مبدل شوند

When one sense in progress has loosed bonds,
all the rest of the senses become changed.

چون یکی حس غیر محسوسات دید
گشت غیبی بر همه حسها پدید

When one sense has perceived things that are not objects of sense-perception,
that which is of the invisible world becomes apparent to all the senses.

چون ز جو جست از گله یك گوسفند
پس پیاپی جمله ز آن سو بر جهند

When one sheep of the flock has jumped over a stream,
then they all jump across on each other's heels.

گوسفندان حواست را بران
در چرا از أَخْرَجَ الْمَرْعی چران

Drive the sheep, your senses, to pasture: let them browse on—
He who hath brought forth the herbage,

تا در آن جا سنبل و نسرین چرند
تا به گلزار حقایق ره برند

That there they may browse on hyacinth and wild-rose;
that they may make their way to the verdant meadows of the Realities;

هر حست پیغمبر حسها شود
تا یکایك سوی آن جنت رود

Every sense of yours may become an prophet to the senses,
and lead all senses into that Paradise;

حسها با حس تو گویند راز
بی‌زبان و بی‌حقیقت بی‌مجاز

Senses will tell their secret to your senses, without tongue
and without the proper or the metaphorical meaning;

کاین حقیقت قابل تاویلهاست
وین توهم مایه‌ی تخییلهاست

For this proper meaning admits of interpretations,
and this guess-work is the source of imaginings;

آن حقیقت را که باشد از عیان
هیچ تاویلی نگنجد در میان

That truth which is immediate and intuitive,
there is no room for any interpretation.

چون که هر حس بنده‌ی حس تو شد
مر فلك‌ها را نباشد از تو بد

When senses have become subject to your sense,
the heavenly spheres cannot avoid you.

چون که دعویی رود در ملك پوست
مغز آن کی بود قشر آن اوست

When a dispute takes place as to the ownership of the husk,
the husk belongs to him who possesses the kernel.

چون تنازع در فتد در تنگ کاه
دانه آن کیست آن را کن نگاه

When there happens to be a quarrel about a load of straw,
observe who is the owner of the grain.

پس فلك قشر است و نور روح مغز
این پدید است آن خفی زین رو ملغز

The heavenly sphere, then, is the husk, and the light of the spirit is the kernel.
This is visible, that is concealed; do not stumble on this account.

جسم ظاهر روح مخفی آمده ست
جسم همچون آستین جان همچو دست

The body is manifest; the spirit is concealed:
the body is as the sleeve, the spirit as the hand.

باز عقل از روح مخفی‌تر بود
حس سوی روح زوتر ره برد

Again, the intellect is more concealed than the spirit:
perception makes its way to the spirit sooner.

جنبشی بینی بدانی زنده است
این ندانی که ز عقل آگنده است

You see a movement, you know that he is alive;
this you do not know, that he is full of intellect,

تا که جنبشهای موزون سر کند
جنبش مس را به دانش زر کند

Until regulated movements appear, and he by means of knowledge
turns the motion of copper into gold

ز آن مناسب آمدن افعال دست
فهم آید مر ترا که عقل هست

From manual actions being conformable
you may perceive that there is intellect.

روح وحی از عقل پنهان‌تر بود
ز انکه او غیب است او ز ان سر بود

The spirit of Divine inspiration is more concealed than the intellect,
because it is the Unseen: it belongs to that side.

عقل احمد از کسی پنهان نشد
روح وحیش مدرك هر جان نشد

The intellect of Ahmad was not hidden from any one;
his spirit of inspiration was not apprehended by every soul.

روح وحیی را مناسبهاست نیز
در نیابد عقل کان آمد عزیز

The spirit of prophecy also has actions conformable,
the intellect does not apprehend, for that is exalted.

گه جنون بیند گهی حیران شود
ز انکه موقوف است تا او آن شود

Sometimes he regards as madness, sometime, he is bewildered,
since it depends on his becoming that;

چون مناسبهای افعال خضر
عقل موسی بود در دیدش کدر

As the intellect of Moses was troubled
by seeing the reasonable actions of Khidr

نامناسب می‌نمود افعال او
پیش موسی چون نبودش حال او

His actions seemed unreasonable to Moses,
since he had not his state.

عقل موسی چون شود در غیب بند
عقل موشی خود کی است ای ارجمند

Inasmuch as the intellect of Moses becomes tied up in the mysterious,
who is the intellect of a mouse, O excellent?

علم تقلیدی بود بهر فروخت
چون بیابد مشتری خوش بر فروخت

Imitational knowledge is for sale:
when it finds a purchaser, it glows with delight.

مشتری علم تحقیقی حق است
دایما بازار او با رونق است

The purchaser of real knowledge is God:
its market is always splendid.

لب ببسته مست در بیع و شری
مشتری بی‌حد که الله اشتری

He has closed his lips enraptured in trading:
the purchasers are without end, for *God has purchased*

درس آدم را فرشته مشتری
محرم درسش نه دیو است و پری

The angels purchase Adam's teaching;
the devils and Jinn are not privileged to receive it.

آدم أنبئهم بأسما درس گو
شرح کن اسرار حق را مو به مو

Adam, inform them of the Names, teach;
explain the mysteries of God, hair by hair.

آن چنان کس را که کوته بین بود
در تلون غرق و بی‌تمکین بود

Such a person as is short-sighted,
plunged in variability and without steadfastness,

موش گفتم ز انکه در خاك است جاش
خاك باشد موش را جای معاش

I called a "mouse," because his place is in the earth:
earth is the place of living for the mouse.

راهها داند ولی در زیر خاك
هر طرف او خاك را کرده ست چاك

He knows ways, but underground:
he has pierced the earth in every direction.

نفس موشی نیست الا لقمه رند
قدر حاجت موش را عقلی دهند

The mouse-soul is nothing but a nibbler:
to the mouse is given a mind proportionate to its need,

ز انکه بی‌حاجت خداوند عزیز
می‌نبخشد هیچ کس را هیچ چیز

Because without need the Almighty God
does not give anything to any one

گر نبودی حاجت عالم زمین
نافریدی هیچ رب العالمین

If the earth had not been needed by the world,
the Lord of all beings would not have created any;

وین زمین مضطرب محتاج کوه
گر نبودی نافریدی پر شکوه

And if this quaking earth had not needed mountains,
He would not have created them sublime;

ور نبودی حاجت افلاك هم
هفت گردون نافریدی از عدم

And if there had not been need of the heavenly spheres also,
He would not have created from non-existence the Seven Skies.

آفتاب و ماه و این استارگان
جز به حاجت کی پدید آمد عیان

The sun and moon and these stars—
how did they come plain into view except through need?

پس کمند هستها حاجت بود
قدر حاجت مرد را آلت دهد

Need, then, is the noose for things that exist:
Man has instruments in proportion to his need.

پس بیفزا حاجت ای محتاج زود
تا بجوشد در کرم دریای جود

Therefore quickly augment your need, O needy one,
in order that the Sea of Bounty may surge up in loving-kindness.

این گدایان بر ره و هر مبتلا
حاجت خود می‌نماید خلق را

These beggars on the road, and every sufferer
is displaying his need to the people

کوری و شلی و بیماری و درد
تا از این حاجت بجنبد رحم مرد

Blindness and palsy and sickness and pain—
that men's pity may be aroused by this need.

هیچ گوید نان دهید ای مردمان
که مرا مال است و انبار است و خوان

Does he ever say, "Give bread, O people,
for I have riches and granaries and trays?"

چشم ننهاده‌ست حق در کور موش
ز انکه حاجت نیست چشمش بهر نوش

God has not put eyes in the mole,
because it does not need eyes for food.

می‌تواند زیست بی‌چشم و بصر
فارغ است از چشم او در خاك تر

It is able to live without eyes and sight:
in the dank earth it is independent of eyes.

جز به دزدی او برون ناید ز خاك
تا کند خالق از آن دزدیش پاك

It never comes out from the earth but for theft,
to the end that the Creator may purge it of that thievishness.

بعد از آن پر یابد و مرغی شود
چون ملایك جانب گردون رود

After that, it will get wings and become a bird,
flying and glorifying the Creator.

هر زمان در گلشن شکر خدا
او بر آرد همچو بلبل صد نوا

Every moment, in the rose-garden of thanksgiving to God,
it will produce a hundred notes, like the nightingale,

کای رهاننده مرا از وصف زشت
ای کننده دوزخی را تو بهشت

Singing, "O You who delivers me from evil qualities!
O You that make a hell Paradise!

در یکی پیهی نهی تو روشنی
استخوانی را دهی سمع ای غنی

You put light in a piece of fat;
You, O Self-sufficing One, give hearing to a bone."

چه تعلق آن معانی را به جسم
چه تعلق فهم اشیا را به اسم

How are hose concepts connected with the body?
What connection has the apprehension of things with names?

لفظ چون وکرست و معنی طایر است
جسم جوی و روح آب سایر است

The word is like the nest, and the meaning is the bird:
the body is the river-bed, and the spirit is the rolling water.

او روان است و تو گویی واقف است
او دوان است و تو گویی عاکف است

It is moving, and you say it is standing:
it is running, and you say it is keeping still.

گر نبینی سیر آب از خاکها
چیست بر وی نو به نو خاشاکها

If you see not the movement of the water through the clods of earth:
what are the sticks and straws anew on it?

هست خاشاك تو صورتهای فکر
نو به نو در می‌رسد اشکال بکر

Your sticks and straws are the forms of thought:
virgin forms are always coming on anew.

روی آب جوی فکر اندر روش
نیست بی‌خاشاك محبوب و وحش

The surface of the water of the stream of thought, as it rolls,
is not without sticks and straws, pleasing and unsightly.

قشرها بر روی این آب روان
از ثمار باغ غیبی شد دوان

The husks on the surface of this rolling water
have sped along from the fruits of the Invisible Garden.

قشرها را مغز اندر باغ جو
ز انکه آب از باغ می‌آید به جو

Seek the kernels of the husks in the Garden,
because the water comes from the Garden into the river-bed.

گر نبینی رفتن آب حیات
بنگر اندر جوی و این سیر نبات

If you see not the flow of the Water of Life,
look at this movement of weeds in the stream.

آب چون انبه‌تر آید در گذر
زو کند قشر صور زوتر گذر

When the water begins to pass by in fuller volume,
the husks, the ideas, pass along it more quickly.

چون به غایت تیز شد این جو روان
غم نپاید در ضمیر عارفان

When this stream has become extremely rapid in its flow,
no care lingers in the minds of the gnostics.

چون به غایت ممتلی بود و شتاب
پس نگنجید اندر او الا که آب

Since it is exceedingly full and swift,
on that account there is no room in it for anything but the water.

طعنه زدن بیگانه ای در شیخ و جواب گفتن مرید شیخ او را

How a stranger reviled the Shaykh and how the Shaykh's disciple answered him.

آن یکی یك شیخ را تهمت نهاد
کاو بد است و نیست بر راه رشاد

A certain man brought charges against a Shaykh, saying,
"He is wicked and not on the path of righteousness;

شارب خمر است و سالوس و خبیث
مر مریدان را کجا باشد مغیث

He is a wine-drinker and a hypocrite and a scoundrel:
how should he be one to *succour* his disciples?"

آن یکی گفتش ادب را هوش دار
خرد نبود این چنین ظن بر کبار

One said to him, "Observe respect:
it is no light matter to think so ill of the great.

دور از او و دور از آن اوصاف او
که ز سیلی تیره گردد صاف او

Far is it from him and far from those qualities of his
that his clear (spirit) should be darkened by a flood.

این چنین بهتان منه بر اهل حق
این خیال تست بر گردان ورق

Do not put such slander on the people of God!
This is imagination on your part. Turn over leaf.

این نباشد ور بود ای مرغ خاك
بحر قلزم را ز مرداری چه باك

This is not; and if it should be, O land-fowl,
what harm to the Red Sea from a carcass?

نیست دون القلتین و حوض خرد
کی تواند قطره‌ایش از کار برد

He is not less than the *two jugfuls* or the small tank,
so that a single drop should be able to disqualify him.

آتش ابراهیم را نبود زیان
هر که نمرودی است گو می‌ترس از آن

The fire is no damage to Abraham,
let any one who is a Nimrod beware of it!"

نفس نمرود است و عقل و جان خلیل
روح در عین است و نفس اندر دلیل

The fleshly soul is Nimrod, and the intellect and spirit are the Friend of God:
the spirit is concerned with reality itself, and the fleshly soul with the proofs.

این دلیل راه رهرو را بود
کاو به هر دم در بیابان گم شود

These given directions of the way are for the traveller
who at every moment becomes lost in the desert.

واصلان را نیست جز چشم و چراغ
از دلیل و راهشان باشد فراغ

For them that have attained there is nothing except the eye and the lamp:
they have no concern with indications or with a road.

گر دلیلی گفت آن مرد وصال
گفت بهر فهم اصحاب جدال

If the man that is united has mentioned some indication,
he has mentioned in order that the challengers may understand.

بهر طفل نو پدر تی‌تی کند
گر چه عقلش هندسه‌ی گیتی کند

For a new-born child the father makes babbling sounds,
though his intellect may make a survey of the world.

کم نگردد فضل استاد از علو
گر الف چیزی ندارد گوید او

The dignity of the master's learning is not diminished
if he say that *alif* has nothing.

از پی تعلیم آن بسته دهن
از زبان خود برون باید شدن

For the sake of teaching that tongue-tied,
one must go outside of one's own language

در زبان او بباید آمدن
تا بیاموزد ز تو او علم و فن

You must come into his language,
in order that he may learn knowledge and science from you.

پس همه خلقان چو طفلان وی‌اند
لازم است این پیر را در وقت پند

All the people, then, are as his children:
this is necessary for the Pir when he gives instruction.

کفر را حد است و اندازه بدان
شیخ و نور شیخ را نبود کران

Infidelity has a fixed limit and range—know;
the Shaykh and the light of the Shaykh have no bound.

پیش بی‌حد هر چه محدود است لاست
کل شیء غیر وجه الله فناست

Before the infinite all that is finite is naught:
everything except the Face of God is passing away.

کفر و ایمان نیست آن جایی که اوست
ز انکه او مغز است و این دو رنگ و پوست

Infidelity and faith do not exist in the place where he is,
because he is the kernel, while these two are colour and husk.

این فناها پرده‌ی آن وجه گشت
چون چراغ خفیه اندر زیر طشت

These fleeting things have become a veil over that Face,
like a lantern concealed beneath a bowl.

پس سر این تن حجاب آن سر است
پیش آن سر این سر تن کافر است

So then, this bodily head is a screen to that head
before that head this bodily head is an infidel.

کیست کافر غافل از ایمان شیخ
چیست مرده بی‌خبر از جان شیخ

Who is the infidel? One forgetful of the faith of the Shaykh.
What is the dead? One ignorant of the life of the Shaykh

جان نباشد جز خبر در آزمون
هر که را افزون خبر جانش فزون

Life is naught but knowledge in trial:
the more knowledge one has, the more life one has.

جان ما از جان حیوان بیشتر
از چه ز آن رو که فزون دارد خبر

Our spirit is more than the spirit of animals. How?
In respect that it has more knowledge.

پس فزون از جان ما جان ملك
کاو منزه شد ز حس مشترك

Hence the spirit of the angels is more than our spirit,
for it is exempt from the common sense;

و ز ملك جان خداوندان دل
باشد افزون تو تحیر را بهل

And the spirit of mystical adepts is more than the angels.
Cease from bewilderment!

ز آن سبب آدم بود مسجودشان
جان او افزون‌تر است از بودشان

For that reason Adam is their object of worship:
his spirit is greater than their being.

ور نه بهتر را سجود دون‌تری
امر کردن هیچ نبود در خوری

Else: it would not be at all a suitable thing
to command the superior to worship an inferior.

کی پسندد عدل و لطف کردگار
که گلی سجده کند در پیش خار

How can the justice and kindness of the Maker
approve that a rose should fall down in worship before a thorn?

جان چو افزون شد گذشت از انتها
شد مطیعش جان جمله‌ی چیزها

Since the spirit has become superior and has passed beyond the utmost limit,
the soul of all things has become obedient to it

مرغ و ماهی و پری و آدمی
ز انکه او بیش است و ایشان در کمی

Birds, fish, jinn and men—because it exceeds,
and they are deficient

ماهیان سوزنگر دلقش شوند
سوزنان را رشته‌ها تابع بوند

The fish make needles for his mantle:
threads follow needles.

بقیه‌ی قصه‌ی ابراهیم ادهم بر لب آن دریا

The rest of the story of Ibrahim son of Adham—may God sanctify his spirit!—on the sea-shore.

چون نفاذ امر شیخ آن میر دید
ز آمد ماهی شدش وجدی پدید

When that Amir saw the Shaykh's command take effect
in the coming of the fish, he fell into an ecstasy.

گفت اه ماهی ز پیران آگه است
شُه تنی را کاو لعین درگه است

He said, "Ah, the fish know the Pirs.
Fie on a person who is an outcast of the Court!

ماهیان از پیر آگه ما بعید
ما شقی زین دولت و ایشان سعید

The fish have knowledge of the Pir, and we afar!
We damned to lack this fortune, and they blest!"

سجده کرد و رفت گریان و خراب
گشت دیوانه ز عشق فتح باب

He bowed low, and departed weeping and desolate:
he became mad for love of the opening of the door.

پس تو ای ناشسته رو در چیستی
در نزاع و در حسد با کیستی

Then, O you with unwashed face, what are you about?
Whom are you combating and jealous of?

با دم شیری تو بازی می‌کنی
بر ملایك ترك تازی می‌کنی

You are playing with a lion's tail:
you are making a foray against the angels.

بد چه می‌گویی تو خیر محض را
هین ترفع کم شمر آن خفض را

Why are you speaking evil of pure good?
Beware, deem not that *lowness* to be eminence!

بد چه باشد مس محتاج مهان
شیخ که بود کیمیای بی‌کران

What is evil? The needy, despicable copper.
Who is the Shaykh? The infinite elixir

مس اگر از کیمیا قابل نبد
کیمیا از مس هرگز مس نشد

If the copper was incapable by the elixir,
the elixir was never turned into copper by the copper.

بد چه باشد سرکشی آتش عمل
شیخ که بود عین دریای ازل

What is evil? A rebel who works like fire.
Who is the Shaykh? The very Sea of Eternity.

دایم آتش را بترسانند از آب
آب کی ترسید هرگز ز التهاب

Fire is always terrified by water.
When was water ever afraid of being set aflame?

در رخ مه عیب بینی می‌کنی
در بهشتی خارچینی می‌کنی

You are observing defects on the face of the moon:
you are picking thorns in a Paradise.

گر بهشت اندر روی تو خار جو
هیچ خار آن جا نیابی غیر تو

Picker of thorns, if you go into Paradise,
you will find there no thorn but yourself.

می‌بپوشی آفتابی در گلی
رخنه می‌جویی ز بدر کاملی

You are covering a sun with a sod:
you are seeking flaws in a perfect full-moon.

آفتابی که بتابد در جهان
بهر خفاشی کجا گردد نهان

A sun which shines throughout the world—
how shall it be hidden for the sake of a bat?

عیبها از رد پیران عیب شد
غیبها از رشك ایشان غیب شد

Sins are made sinful by the disapproval of Pirs;
mysteries are made mysterious by the jealousy of Pirs.

باری از دوری ز خدمت یار باش
در ندامت چابك و بر کار باش

If you are far, at any rate be joined through respect:
be alert and active in penitence,

تا از آن راهت نسیمی می‌رسد
آب رحمت را چه بندی از حسد

That a breeze may be coming to you from that way.
Why do you shut off the water of mercy by jealousy?

گر چه دوری دور می‌جنبان تو دم
حیث ما کنتم فولوا وجهکم

Though you are far aloof, at distance wag your tail:
wherever you are, turn your faces.

چون خری در گل فتد از گام تیز
دم‌به‌دم جنبد برای عزم خیز

When an ass falls in mire through a rapid pace,
he moves incessantly for the purpose of rising.

جای را هموار نکند بهر باش
داند او که نیست آن جای معاش

He does not make the place smooth to stay in:
he knows that it is not the place where he should live.

حس تو از حس خر کمتر بده ست
که دل تو زین وحلها بر نجست

Your sense has been less than the sense of the ass,
for your heart has not recoiled from these clods of mud.

در وحل تاویل رخصت می‌کنی
چون نمی‌خواهی کز آن دل بر کنی

You interpret as an indulgence in the mud,
since you are not willing to tear your heart from it.

کاین روا باشد مرا من مضطرم
حق نگیرد عاجزی را از کرم

"This is allowable for me: I am under compulsion.
God in His kindness will not chastise a helpless one."

خود گرفته ستت تو چون کفتار کور
این گرفتن را نبینی از غرور

Indeed He has chastised you, like the blind hyena
from self-deception you do not see this chastisement.

می‌گوند این جایگه کفتار نیست
از برون جویید کاندر غار نیست

They are saying, "The hyena is not in this place;
look for him outside, for he is not in the cave."

این همی‌گویند و بندش می‌نهند
او همی‌گوید ز من بی‌آگهند

This they say and put bonds on him, he is saying,
"They do not know of me.

گر ز من آگاه بودی این عدو
کی ندا کردی که آن کفتار کو

If this enemy had known of me,
how should he have exclaimed, 'Where is this hyena'?"

دعوی‌کردن آن شخص که خدای تعالی مرا نمی‌گیرد به گناه و جواب گفتن شعیب علیه السلام مر او را

The statement of a certain individual that God most High would not punish him for sin, and Shu'ayb's answer to him.

آن یکی می‌گفت در عهد شعیب
که خدا از من بسی دیده ست عیب

In the time of Shu'ayb a certain man was saying,
"God has seen many a fault from me.

چند دید از من گناه و جرمها
و ز کرم یزدان نمی‌گیرد مرا

How many sins and trespasses has He seen me commit!
And, God in His kindness does not punish me."

حق تعالی گفت در گوش شعیب
در جواب او فصیح از راه غیب

In answer to him God most High by the mysterious way
spoke clearly into the ear of Shu'ayb,

که بگفتی چند کردم من گناه
و ز کرم نگرفت در جرمم اله

Saying, “You have said, how many sins have I committed?
And God in His kindness has not punished me for my trespasses.’

عکس می‌گویی و مقلوب ای سفیه
ای رها کرده ره و بگرفته تیه

You are saying the opposite and reverse, O fool,
O you that have abandoned the road and taken to the wilderness!

چند چندت گیرم و تو بی‌خبر
در سلاسل مانده‌ای پا تا به سر

How often, how often do I chastise you and you unaware!
You are lying in chains from head to foot.

زنگ تو بر تویت ای دیگ سیاه
کرد سیمای درونت را تباه

Your rust, coat on coat, O black pot,
has marred the visage of your heart.

بر دلت زنگار بر زنگارها
جمع شد تا کور شد ز اسرارها

Layers of rust have collected upon your heart,
so that it has become blind to mysteries.”

گر زند آن دود بر دیگ نوی
آن اثر بنماید ار باشد جوی

If that smoke should beat upon a new pot,
the traces of it would show, though it were a barley-corn,

ز انکه هر چیزی به ضد پیدا شود
بر سپیدی آن سیه رسوا شود

Because everything is made manifest by contrary:
upon a white object the black becomes conspicuous;

چون سیه شد دیگ پس تاثیر دود
بعد از این بروی که بیند زود زود

When the pot has been blackened, then after this
who will at once perceive the effect of the smoke upon it?

مرد آهنگر که او زنگی بود
دود را با روش هم رنگی بود

The ironsmith who is an Ethiopian—
the smoke is of the same colour as his face;

مرد رومی کاو کند آهنگری
رویش ابلق گردد از دود آوری

The Greek who does the work of an ironsmith—
his face, from gathering smoke, becomes spotted.

پس بداند زود تاثیر گناه
تا بنالد زود گوید ای اله

Therefore he will quickly recognise the effect of sin,
so that he will soon lament say, “O God!”

چون کند اصرار و بد پیشه کند
خاك اندر چشم اندیشه کند

When he persists and makes a practice of evil,
and puts dust in the eye of meditation,

توبه نندیشد دگر شیرین شود
بر دلش آن جرم تا بی‌دین شود

He thinks of penitence no more: that sin becomes so sweet to his heart that he comes to be without the Faith.

آن پشیمانی و یا رب رفت از او
شست بر آیینه زنگ پنج تو

That repenting and “O Lord!” is gone from him:
five layers of rust have settled on the mirror.

آهنش را زنگها خوردن گرفت
گوهرش را زنگ کم کردن گرفت

The coats of rust have begun to eat his iron:
the rust has begun to lessen its sheen.

چون نویسی کاغذ اسپید بر
آن نبشته خوانده آید در نظر

When you write upon white paper,
that writing may be read at sight.

چون نویسی بر سر بنوشته خط
فهم ناید خواندنش گردد غلط

When you write script over that which has been written,
it is not understood: the reading of it will be erroneous;

کان سیاهی بر سیاهی اوفتاد
هر دو خط شد کور و معنیی نداد

For that blackness has fallen upon blackness;
both scripts have become obscure and have given no meaning.

ور سوم باره نویسی بر سرش
پس سیه کردی چو جان کافرش

And if you write a third time on the top of it,
then you make it black as the infidel's soul.

پس چه چاره جز پناه چاره‌گر
ناامیدی مس و اکسیرش نظر

What help is there, then, but refuge with the Helper?
Despair is copper, and the elixir for it is regard.

ناامیدیها به پیش او نهید
تا ز درد بی‌دوا بیرون جهید

Lay your despairs before Him
that you may escape from irremediable pain.

چون شعیب این نکته‌ها با او بگفت
ز آن دم جان در دل او گل شکفت

When Shu'ayb had told him these deep sayings,
at that breath of the spirit roses blossomed in his heart.

جان او بشنید وحی آسمان
گفت اگر بگرفت ما را کو نشان

His soul hearkened to the inspiration from Heaven;
he said,, " If He has punished me, where is the sign? "

گفت یا رب دفع من می‌گوید او
آن گرفتن را نشان می‌جوید او

He cried, "O Lord, he rebuts me,
he seeks the sign of that punishment."

گفت ستارم نگویم رازهاش
جز یکی رمز از برای ابتلاش

He said, " I am the Coverer: I will not tell his secrets,
but one indication for the sake of trying him.

یك نشان آن که می‌گیرم و را
آن که طاعت دارد از صوم و دعا

One sign of my punishing him is this,
that he has pious acts of fasting and prayer

و ز نماز و از زکات و غیر آن
لیك یك ذره ندارد ذوق جان

And ritual prayer and almsgiving *et cetera*,
but he has not one atom of spiritual savour.

می‌کند طاعات و افعال سنی
لیك یك ذره ندارد چاشنی

He performs high acts and deeds of devotion,
but he has not one atom of relish.

طاعتش نغز است و معنی نغز نی
جوزها بسیار و در وی مغز نی

His devotions are good, but the spirit is not good:
the walnuts are many, but there is no kernel therein."

ذوق باید تا دهد طاعات بر
مغز باید تا دهد دانه شجر

Spiritual savour is required, in order that devotions yield fruit:
a kernel is required, in order that the berry produce a tree.

دانه‌ی بی‌مغز کی گردد نهال
صورت بی‌جان نباشد جز خیال

How shall a berry without kernel become a sapling?
The soulless form is naught but vain imaginings.

بقیه‌ی قصه‌ی طعنه زدن آن مرد بیگانه در شیخ

Remainder of the story of the stranger's reviling the Shaykh.

آن خبیث از شیخ می‌لایید ژاژ
کژنگر باشد همیشه عقل کاژ

That malign wretch was gabbling silly nonsense about the Shaykh:
the squinting man is always of distorted understanding.

که منش دیدم میان مجلسی
او ز تقوی عاری است و مفلسی

"I saw him amidst a company:
he is one denuded and destitute of piety.

ور که باور نیستت خیز امشبان
تا ببینی فسق شیخت را عیان

And if you do not believe it, get up to-night,
that you may see plainly your Shaykh’s depravity.”

شب ببردش بر سر یك روزنی
گفت بنگر فسق و عشرت کردنی

At night he took him to a window and said,
“Behold a debauch and merry-making!

بنگر آن سالوس روز و فسق شب
روز همچون مصطفی شب بو لهب

Behold such hypocrisy by day and profligacy by night!—
in the daytime like Mustafa, at night Bu Lahab.

روز عبد الله او را گشته نام
شب نعوذ بالله و در دست جام

By day his name has become `Abdullah; by night—
God save us! And, the wine-cup in his hand!”

دید شیشه در کف آن پیر پر
گفت شیخا مر ترا هم هست غر

He saw a full glass in the Shaykh’s hand.
“O Shaykh,” said he “is there a tumour even in you?

تو نمی‌گفتی که در جام شراب
دیو می‌میزد شتابان ناشتاب

The Devil’s urine
will not fit inside the wine cup.

گفت جامم را چنان پر کرده‌اند
کاندر او اندر نگنجد یك سپند

He replied, “They have made my cup so full
that there is not room in it for a single rue-seed.

بنگر اینجا هیچ گنجد ذره‌ای
این سخن را کژ شنیده غره‌ای

Look, is there any room here for a single mote?
A deluded man has wrongly apprehended this matter.”

جام ظاهر خمر ظاهر نیست این
دور دار این را ز شیخ غیب بین

This is not the apparent cup the apparent wine:
deem this far from the Shaykh who sees the Unseen.

جام می هستی شیخ است ای فلیو
کاندر او اندر نگنجد بول دیو

The wine-cup, *O fool*, is the being of the Shaykh,
In which the urine of a demon does not fit.

پر و مالامال از نور حق است
جام تن بشکست نور مطلق است

He is full and brimming with the Light of God:
he has shattered the bodily cup, he is the Absolute Light.

نور خورشید ار بیفتد بر حدث
او همان نور است نپذیرد خبث

If sunlight falls upon filth, it is the same light:
it suffers no defilement.

شیخ گفت این خود نه جام است و نه می
هین به زیر آ مُنکرا بنگر بوی

The Shaykh said, “Indeed this is not a cup, nor wine.
Hey, unbeliever, come down and look at it!”

آمد و دید انگبین خاص بود
کور شد آن دشمن کور و کبود

He came, and saw it was fine honey.
That miserable enemy became blind.

گفت پیر آن دم مرید خویش را
رو برای من بجو می ای کیا

Thereupon the Pir said to his disciple,
“Go, seek wine for me, O noble sir;

که مرا رنجی است مضطر گشته‌ام
من ز رنج از مخمصه بگذشته‌ام

For I have a pain; I am reduced to necessity:
because of the pain, I have passed beyond starvation.

در ضرورت هست هر مردار پاك
بر سر منکر ز لعنت باد خاك

In sore need any carcass is clean—
may curses fall like dust on the head of him that denies it!”

گرد خمخانه بر آمد آن مرید
بهر شیخ از هر خمی او می‌چشید

The disciple went round the wine-cellar,
tasting of every jar on the Shaykh’s behalf.

در همه خمخانه‌ها او می ندید
گشته بد پر از عسل خم نبید

In all the wine-cellars he found no wine:
the jars of wine had become full of honey.

گفت ای رندان چه حال است این چه کار
هیچ خمی در نمی‌بینم عقار

He said, “O drunkardss, what state of things is this?
What is the matter? I find no wine in any jar.”

جمله رندان نزد آن شیخ آمدند
چشم گریان دست بر سر می‌زدند

All the drunkards came to that Shaykh,
weeping and beating their heads with their hands.

در خرابات آمدی شیخ اجل
جمله می‌ها از قدومت شد عسل

“You came into the tavern, O most exalted Shaykh,
and in consequence of your coming all the wines have turned to honey.

کرده ای مبدل تو می را از حدث
جان ما را هم بدل کن از خبث

You have changed the wine from filth:
change our souls also from defilement!”

گر شود عالم پر از خون مال مال
کی خورد بنده‌ی خدا الا حلال

If the world be filled to the brim with blood,
how should the servant of God drink aught but what is hallowed?

گفتن عایشه مصطفی را علیه السلام که تو بی‌مصلا به هر جا نماز می‌کنی چون است

How ‘A’isha—may God be well-pleased with her!—said to Mustafa, on whom be peace, “You perform the prayer anywhere, without a prayer-carpet.”

عایشه روزی به پیغمبر بگفت
یا رسول الله تو پیدا و نهفت

One day ‘A’isha said to the Prophet,
“O Messenger of Allah, openly and secretly

هر کجا یابی نمازی می‌کنی
می‌دود در خانه ناپاك و دنی

You perform a prayer in whatever place you may find,
unclean and low are running about in the house;

مستحاضه و طفل و آلوده‌ی پلید
کرد مستعمل به هر جا که رسید

Although you know that any soiled child
makes unclean every place he visits.

گفت پیغمبر که از بهر مهان
حق نجس را پاك گرداند بدان

The Prophet said, “ Know that God
makes impure pure for the great.

سجده‌گاهم را از آن رو لطف حق
پاك گردانید تا هفتم طبق

On that account the grace of God
has made my place of worship to be pure up to the seventh tier.”

هان و هان ترك حسد کن با شهان
ور نه ابلیسی شوی اندر جهان

Beware and beware! Cease from envying the kings,
else you will become a devil in the world.

کاو اگر زهری خورد شهدی شود
تو اگر شهدی خوری زهری بود

For if he drinks poison, it turns to honey;
if you eat honey, it is poison;

کاو بدل گشت و بدل شد کار او
لطف گشت و نور شد هر نار او

For he has been changed, and his action has been changed:
he has become the Grace, and every fire in him has been turned into Light.

قوت حق بود مر بابیل را
ور نه مرغی چون کشد مر پیل را

The *ababil* (swifts) had the power of God;
else, how should a bird kill an elephant?

لشکری را مرغکی چندی شکست
تا بدانی کان صلابت از حق است

A number of little birds broke an army—
so that you may know that that strength is from God.

گر تو را وسواس آید زین قبیل
رو بخوان تو سوره‌ی اصحاب فیل

If temptation of this kind comes to you go,
read the *Sura* concerning the *Possessors of the Elephant.*

ور کنی با او مری و همسری
کافرم دان گر تو ز ایشان سر بری

And if you contend and engage in rivalry with him,
deem me an infidel if you save your head from them.

کشیدن موش مهار شتر را و متعجب شدن موش در خود

How the mouse pulled the camel's nose-ring and became self-conceited.

موشکی در کف مهار اشتری
در ربود و شد روان او از مری

A little mouse caught in his forelegs a camel's leading-rope
and from emulation went off.

اشتر از چستی که با او شد روان
موش غره شد که هستم پهلوان

By reason of the readiness with which the camel set out along with him,
the mouse was duped into thinking himself a hero.

بر شتر زد پرتو اندیشه‌اش
گفت بنمایم ترا تو باش خوش

The ray of his thought struck the camel.
He said, "I will show you! Enjoy yourself!"

تا بیامد بر لب جوی بزرگ
کاندر او گشتی زبون پیل سترگ

Till he came to the bank of a great river,
at which any lion or wolf would have lost heart.

موش آن جا ایستاد و خشك گشت
گفت اشتر ای رفیق کوه و دشت

There the mouse stopped and became paralysed.
The camel said, "O my companion over hill and plain,

این توقف چیست حیرانی چرا
پا بنه مردانه اندر جو در آ

What is this standing still? Why are you dismayed?
Step like a man ! Go into the river!

تو قلاووزی و پیش آهنگ من
در میان ره مباش و تن مزن

You are my guide and leader:
don't halt midway and be dumbfounded!"

گفت این آب شگرف است و عمیق
من همی‌ترسم ز غرقاب ای رفیق

He said, "This is a huge and deep river:
I am afraid of being drowned, O comrade."

گفت اشتر تا ببینم حد آب
پا در او بنهاد آن اشتر شتاب

Said the camel, "Let me see the limit of the water,"
and he quickly set foot in it.

گفت تا زانوست آب ای کور موش
از چه حیران گشتی و رفتی ز هوش

*"The water," he said, "is up to the knee. O blind mouse,
wherefore did you become dismayed and lose your wits?"*

گفت مور تست و ما را اژدهاست
که ز زانو تا به زانو فرق‌هاست

He replied, "It is an ant to you, but to me it is a dragon,
for there are differences between one knee and another.

گر ترا تا زانو است ای پر هنر
مر مرا صد گز گذشت از فرق سر

If it is up to your knee, O excellent one,
it is a hundred ells higher than the crown of my head."

گفت گستاخی مکن بار دگر
تا نسوزد جسم و جانت زین شرر

He said, “Another time, do not behave boldly,
lest your body and soul be consumed by these sparks.

تو مری با مثل خود موشان بکن
با شتر مر موش را نبود سخن

Contend with mice like yourself:
a mouse has nothing to say to a camel.”

گفت توبه کردم از بهر خدا
بگذران زین آب مهلك مر مرا

He said, “I repent. For God’s sake,
get me across this deadly water!”

رحم آمد مر شتر را گفت هین
برجه و بر کودبان من نشین

The camel took pity. “Listen,” said he,
“jump up and sit on my hump.

این گذشتن شد مسلم مر مرا
بگذرانم صد هزاران چون ترا

This passage has been vouchsafed to me:
I would take across hundreds of thousands like you.”

چون پیمبر نیستی پس رو به راه
تا رسی از چاه روزی سوی جاه

Since you are not a prophet, go on the road,
that one day you may come from the pit to place and power.

تو رعیت باش چون سلطان نه‌ای
خود مران چون مرد کشتیبان نه‌ای

Be a vassal since you are not a lord:
do not steer yourself, since you are not the boatman.

چون نه‌ای کامل دکان تنها مگیر
دست‌خوش می‌باش تا گردی خمیر

Since you are not perfect, do not take a shop alone.
Be pliant to the hand, in order that you may become leavened

أَنْصِتُوا را گوش کن خاموش باش
چون زبان حق نگشتی گوش باش

Give ear to, “*Keep silence*,” be mute;
since you have not become the tongue of God, be an ear.

ور بگویی شکل استفسار گو
با شهنشاهان تو مسکین‌وار گو

And if you speak, speak in the form of a request for explanation:
speak to the emperors as a lowly beggar.

ابتدای کبر و کین از شهوت است
راسخی شهوتت از عادت است

The beginning of arrogance and holding a grudge is in appetite,
and the rootedness of your appetite is from habit.

چون ز عادت گشت محکم خوی بد
خشم آید بر کسی کت واکشد

When an evil disposition becomes confirmed by habit,
you are enraged with any one who restrains you.

چون که تو گل خوار گشتی هر که او
واکشد از گل ترا باشد عدو

After you have become an eater of clay,
any one who restrains you from clay is your enemy.

بت پرستان چون که خو با بت کنند
مانعان راه بت را دشمنند

Since idolaters are accustomed to the idol,
they are foes to them that stop the way to the idol.

چون که کرد ابلیس خو با سروری
دید آدم را حقیر او از خری

Since Iblis had become accustomed to being leader,
he looked on Adam with disbelief,

که به از من سروری دیگر بود
تا که او مسجود چون من کس شود

Saying, “Is there another leader superior to me,
so that he should be worshipped by one like me?”

سروری زهر است جز آن روح را
کاو بود تریاق لانی ز ابتدا

Leadership is poison, except to the spirit
that from the beginning has *abundance* of the antidote.

کوه اگر پر مار شد باکی مدار
کاو بود در اندرون تریاق‌زار

If the mountain is full of snakes, have no fear,
for it is a mine of antidote within.

سروری چون شد دماغت را ندیم
هر که بشکستت شود خصم قدیم

When leadership has become a bosom-friend to your brain,
any one who breaks you becomes an ancient adversary.

چون خلاف خوی تو گوید کسی
کینه‌ها خیزد ترا با او بسی

When any one contradicts your habit,
many feelings of hatred against him arise in you.

که مرا از خوی من بر می‌کند
خویش را بر من چو سرور می‌کند

“He is tearing me from my habit;
he is making me a pupil and follower.”

چون نباشد خوی بد سرکش در او
کی فروزد آن خلاف آتش در او

Unless the evil habit has become strongly implanted,
how should the fire-temple blaze up through being opposed?

با مخالف او مدارایی کند
در دل او خویش را جایی کند

He may show some feigned courtesy to the opponent,
he may make a place for himself in his heart,

ز انکه خوی بد بگشته ست استوار
مور شهوت شد ز عادت همچو مار

Because the evil habit has waxed strong:
the ant of appetite has through habit become as a snake.

مار شهوت را بکش در ابتدا
ور نه اینك گشت مارت اژدها

Kill the snake of lust at the beginning;
else, look you, your snake is become a dragon.

لیك هر کس مور بیند مار خویش
تو ز صاحب دل کن استفسار خویش

But every one deems his own snake an ant:
do you seek the explanation of yourself from him that is lord of the heart.

تا نشد زر مس نداند من مسم
تا نشد شه دل نداند مفلسم

Until copper becomes gold, it does not know itself to be copper:
until the heart becomes a king, it does not know itself to be an insolvent.

خدمت اکسیر کن مس‌وار تو
جور می‌کش ای دل از دل دار تو

Do service to the elixir, like copper: endure oppression, O heart,
from him that holds the heart in fee.

کیست دل دار اهل دل نیکو بدان
که چو روز و شب جهانند از جهان

Who is it that holds the heart in fee? Know well, it is the lords
of the heart who, like day and night, are recoiling from the world.

عیب کم گو بنده‌ی الله را
متهم کم کن به دزدی شاه را

Do not find fault with the Servant of God:
do not suspect the King of being a thief.

کرامات آن درویش که در کشتی متهمش کردند

The miracles of the dervish who was suspected of theft in a ship

بود درویشی درون کشتیی
ساخته از رخت مردی پشتیی

A dervish was in a ship:
he had made a bolster from the goods of saintly fortitude.

یاوه شد همیان زر او خفته بود
جمله را جستند و او را هم نمود

A purse of gold was lost. He was asleep.
They searched all and brought him also to view,

کاین فقیر خفته را جوییم هم
کرد بیدارش ز غم صاحب درم

Saying, “Let us search this sleeping mendicant as well.”
the owner of the money, by grief, awakened him.

که در این کشتی حرمدان گمشدست
جمله را جستیم نتوانی تو رست

“A bag of valuables,” said he “has been lost in this ship.
We have searched the whole company: you cannot escape.

دلق بیرون کن برهنه شو ز دلق
تا ز تو فارغ شود اوهام خلق

Put off your dervish-cloak; strip yourself of it,
in order that the people’s suspicions may be cleared away from you.”

گفت یا رب مر غلامت را خسان
متهم کردند فرمان در رسان

He cried, “ O Lord, these vile wretches have made an accusation
against your slave: bring your command to pass!”

چون به درد آمد دل درویش از آن
سر برون کردند هر سو در زمان

When the heart of the dervish was pained by that,
at once there put forth their heads on every side

صد هزاران ماهی از دریای ژرف
در دهان هر یکی دری شگرف

From the deep sea myriads of fishes,
and in the mouth of each a superb pearl:

صد هزاران ماهی از دریای پر
در دهان هر یکی در و چه در

Myriads of fishes out of the full sea,
each with a pearl in its mouth—and what pearls!

هر یکی دری خراج ملکتی
کز اله است این ندارد شرکتی

Every pearl the revenue of a kingdom.
“These,” they said, “are from God, they have no association.”

در چند انداخت در کشتی و جست
مر هوا را ساخت کرسی و نشست

He dropped a quantity of pearls on the ship and sprang:
he made the air his high-seat and sat,

خوش مربع چون شهان بر تخت خویش
او فراز اوج و کشتی‌اش به پیش

At ease, cross-legged, as kings upon their thrones—
he above the zenith, and the ship before him

گفت رو کشتی شما را حق مرا
تا نباشد با شما دزد گدا

He said, “Go! The ship for you, God for me,
so that a beggarly thief may not be with you!

تا که را باشد خسارت زین فراق
من خوشم جفت حق و با خلق طاق

Let us see who will be the loser by this separation!
I am pleased, paired with God and singled from creatures.

نه مرا او تهمت دزدی نهد
نه مهارم را به غمازی دهد

He does not accuse me of theft,
He does not hand me over to an informer’.”

بانگ کردند اهل کشتی کای همام
از چه دادندت چنین عالی مقام

The people in the ship cried out,
“O noble chief, wherefore has such a high estate been given to you?”

گفت از تهمت نهادن بر فقیر
و ز حق آزاری پی چیزی حقیر

He answered, “For throwing suspicion on dervishes
and offending God on account of a despicable thing

حاش لله بل ز تعظیم شهان
که نبودم در فقیران بد گمان

God forbid! Nay, for showing reverence to kings,
inasmuch as I did not conceive ill thoughts against dervishes

آن فقیران لطیف خوش نفس
کز پی تعظیمشان آمد عبس

Those gracious dervishes of sweet breath,
for whose magnification *Abasa* was revealed”

آن فقیری بهر پیچا پیچ نیست
بل پی آن که بجز حق هیچ نیست

That dervishhood is not for the sake of entanglement;
no, because nothing exists but God

متهم چون دارم آنها را که حق
کرد امین مخزن هفتم طبق

How should I hold in suspicion those whom God
has entrusted with the treasury of the Seventh Heaven?

متهم نفس است نه عقل شریف
متهم حس است نه نور لطیف

The fleshly soul is suspect, not the sublime Reason:
the senses are suspect, not the subtle Light.

نفس سوفسطایی آمد می‌زنش
کش زدن سازد نه حجت گفتنش

The fleshly soul is a sophist: beat it constantly,
for beating does it good, not arguing with it.

معجزه بیند فروزد آن زمان
بعد از آن گوید خیالی بود آن

It sees a miracle, and at the moment it glows;
afterwards it says, "It was an imagining;

ور حقیقت بودی آن دید عجب
چون مقیم چشم نامد روز و شب

For if that wondrous sight had been real,
and then it would have been abiding, day and night, in the eye."

آن مقیم چشم پاکان می‌بود
نه قرین چشم حیوان می‌شود

It is abiding in the eyes of the pure,
it does not haunt the eyes of animals;

کان عجب زین حس دارد عار و ننگ
کی بود طاوس اندر چاه تنگ

For the miracle is ashamed and scornful of these senses:
how should a peacock be in a narrow pit?

تا نگویی مر مرا بسیار گو
من ز صد یك گویم و آن همچو مو

Take heed not to call me garrulous:
I say one in a hundred, and that like a hair.

تشنیع صوفیان بر آن صوفی که پیش شیخ بسیار می‌گوید

How some Sufis abused a certain Sufi, saying that he talked too much in the presence of the Shaykh.

صوفیان بر صوفیی شنعت زدند
پیش شیخ خانقاهی آمدند

Some Sufis abused a certain Sufi,
and came to the Shaykh of the convent,

شیخ را گفتند داد جان ما
تو از این صوفی بجو ای پیشوا

And said to the Shaykh,
"Demand justice for our souls from this Sufi, O Guide!"

گفت آخر چه گله ست ای صوفیان
گفت این صوفی سه خو دارد گران

He said, "Why, what is the complaint, O Sufis?"
He replied, "This Sufi has three annoying habits:

در سخن بسیار گو همچون جرس
در خورش افزون خورد از بیست کس

In speech he is garrulous as a bell;
in eating he eats more than twenty persons;

ور بخسبد هست چون اصحاب کهف
صوفیان کردند پیش شیخ زحف

And if he sleeps, he is like the Men of the Cave."
did the Sufis march to war before the Shaykh.

شیخ رو آورد سوی آن فقیر
که ز هر حالی که هست اوساط گیر

The Shaykh turned his face towards that dervish, saying,
"In every case that exists, take the middle.

در خبر خیر الأمور أوساطها
نافع آمد ز اعتدال أخلاطه

In Tradition that the *best things are the mean*;
the (four) humours are beneficial through being in balance.

گر یکی خلطی فزون شد از عرض
در تن مردم پدید آید مرض

If by accident one humour becomes excessive,
disease appears in the human body.

بر قرین خویش مفزا در صفت
کان فراق آرد یقین در عاقبت

Do not exceed in quality him that is your yoke-fellow,
for that will assuredly bring about separation in the end.

نطق موسی بد بر اندازه و لیك
هم فزون آمد ز گفت یار نیك

The speech of Moses was in measure,
but even so it exceeded the words of his good friend.

آن فزونی با خضر آمد شقاق
گفت رو تو مکثری هذا فراق

That excess resulted in opposing Khadir; and he said,
'Go, you are one that talks too much: *this is a separation*.'

موسیا بسیار گویی دور شو
ور نه با من گنگ باش و کور شو

O Moses, you are garrulous.
Go far off, or else be dumb with me and blind!

ور نرفتی وز ستیزه شسته‌ای
تو به معنی رفته‌ای بگسسته‌ای

And if you go not, but remain sitting in despite,
you are gone in reality and severed."

چون حدث کردی تو ناگه در نماز
گویدت سوی طهارت رو به تاز

When suddenly you commit an act of impurity in the ritual prayer,
it says to you, "Go speedily to purify yourself ";

ور نرفتی خشك جنبان می‌شوی
خود نمازت رفت بنشین ای غوی

And if you go not, you will be moving in vain;
verily your prayer is gone: sit down, O misguided man!

رو بر آنها که هم جفت تواند
عاشقان و تشنه‌ی گفت تواند

Go to them that are your mates
that are enamoured of your discourse and thirsting for it.

پاسبان بر خوابناکان بر فزود
ماهیان را پاسبان حاجت نبود

One who keeps watch is superior to those who slumber:
the fish have no need of one who keeps watch.

جامه پوشان را نظر بر گازر است
جان عریان را تجلی زیور است

Those who wear clothes look to the launderer,
the soul of the naked has illumination as its adornment.

یا ز عریانان به یك سو باز رو
یا چو ایشان فارغ از تن جامه شو

Either withdraw aside from the naked,
or like them become free from body-garments.

ور نمی‌تانی که کل عریان شوی
جامه کم کن تا ره اوسط روی

And if you cannot become wholly naked, make your garments less,
so that you may tread the middle path.

عذر گفتن فقیر به شیخ

How the dervish excused himself to the Shaykh.

پس فقیر آن شیخ را احوال گفت
عذر را با آن غرامت کرد جفت

Then the dervish told the Shaykh how the case stood,
and coupled excuses with the discharge of that obligation.

مر سؤال شیخ را داد او جواب
چون جوابات خضر خوب و صواب

To the Shaykh's questions he gave answer good and right,
like the answers of Khadir.

آن جوابات سؤالات کلیم
کش خضر بنمود از رب علیم

Those answers to the questions of Moses which Khadir,
by the all-knowing Lord, set forth to him,

گشت مشکلهاش حل و افزون زیاد
از پی هر مشکلش مفتاح داد

His difficulties became solved,
and he gave to him the key to every question beyond telling.

از خضر درویش هم میراث داشت
در جواب شیخ همت بر گماشت

The dervish also had inheritance from Khadir;
he bent his will to answering the Shaykh.

گفت راه اوسط ار چه حکمت است
لیك اوسط نیز هم با نسبت است

He said, "Although the middle path is wisdom,
yet the middle path too is relative.

آب جو نسبت به اشتر هست کم
لیك باشد موش را آن همچو یم

Relatively to a camel, the water in the stream is little,
but to a mouse it is like the ocean.

هر که را باشد وظیفه چار نان
دو خورد یا سه خورد هست اوسط آن

If any one has an appetite for four loaves
and eats two or three, that is the mean;

ور خورد هر چار دور از اوسط است
او اسیر حرص مانند بط است

But if he eats all the four, it is far from the mean:
he is in bondage to greed, like a duck.

هر که او را اشتها ده نان بود
شش خورد میدان که اوسط آن بود

If one has appetite for ten loaves and eats six,
know that that is the mean.

چون مرا پنجاه نان هست اشتهی
مر ترا شش گرده هم دستیم نی

When I have appetite for fifty loaves,
and you for six scones, we are not equivalent.

تو به ده رکعت نماز آیی ملول
من به پانصد در نیایم در نحول

You may be tired by ten *rak'as*,
I may not be worn thin by five hundred.

آن یکی تا کعبه حافی میرود
و آن یکی تا مسجد از خود میشود

One goes *bare-foot* to the Ka`ba,
and one becomes beside himself as far as the mosque.

آن یکی در پاکبازی جان بداد
وین یکی جان کند تا یك نان بداد

One in utter self-devotion gives his life,
one is agonised at giving a single loaf.

این وسط در با نهایت میرود
که مر آنرا اوّل و آخر بود

This mean belongs to the finite,
for that has a beginning and end.

اول و آخر بباید تا در آن
در تصور گنجد اوسط یا میان

A beginning and end are necessary in order that
the mean or middle between them may be conceived in imagination.

بینهایت چون ندارد دو طرف
کی بود او را میانه منصرف

Inasmuch as the infinite has not two limits,
how should the mean be applicable to it?

اول و آخر نشانش کس نداد
گفت لو کان له البحر مداد

No one has shown it to have beginning or end.
He said, '*If the sea were to become ink for it*.'

هفت دریا گر شود کلی مداد
نیست مر پایان شدن را هیچ امید

If the Seven Seas should become entirely ink,
there is no hope of coming to an end.

باغ و بیشه گر بود یك سر قلم
زین سخن هرگز نگردد هیچ کم

If orchards and forests should become pens altogether,
there would never be any decrease in this Word.

آن همه حبر و قلم فانی شود
وین حدیث بیعدد باقی بود

All that ink and pens pass away,
and this numberless Word is everlasting.

حالت من خواب را ماند گهی
خواب پندارد مر آن را گمرهی

At times my state resembles sleep:
a misguided person may think it is sleep.

چشم من خفته دلم بیدار دان
شکل بی‌کار مرا بر کار دان

Know that my eyes are asleep, my heart is awake:
know that my inactive form is in action.

گفت پیغمبر که عینای تنام
لا ینام قلبي عن رب الأنام

The Prophet said, 'M*y eyes sleep,*
my heart is not asleep to the Lord of created beings.'

چشم تو بیدار و دل خفته به خواب
چشم من خفته دلم در فتح باب

Your eyes are awake, and your heart is sunk in slumber;
my eyes are asleep, my heart is in the opening of the door.

مر دلم را پنج حس دیگر است
حس دل را هر دو عالم منظر است

My heart has five senses other:
both the worlds are the stage for the senses of the heart.

تو ز ضعف خود مکن در من نگاه
بر تو شب بر من همان شب چاشت‌گاه

Do not regard me from your infirmity:
to you it is night, to me that same night is morning tide.

بر تو زندان بر من آن زندان چو باغ
عین مشغولی مرا گشته فراغ

To you it is prison, to me that prison is like a garden:
to me the most absolute state of occupation has become freedom.

پای تو در گل مرا گل گشته گل
مر ترا ماتم مرا سور و دهل

Your feet are in the mud; to me the mud has become roses.
You have mourning; I have feasting and drums.

در زمینم با تو ساکن در محل
می‌دوم بر چرخ هفتم چون زحل

I am dwelling with you in some place on the earth;
I am coursing over the seventh sphere, like Saturn.

همنشینت من نیم سایه‌ی من است
برتر از اندیشه‌ها پایه‌ی من است

It is not I that am seated beside you, it is my shadow:
my rank is higher than thoughts,

ز انکه من ز اندیشه‌ها بگذشته‌ام
خارج اندیشه پویان گشته‌ام

Because I have passed beyond thoughts,
and have become a swift traveller outside thought.

حاکم اندیشه‌ام محکوم نی
ز انکه بنا حاکم آمد بر بنا

I am the ruler of thought, not ruled,
because the builder is ruler over the building.

جمله خلقان سخره‌ی اندیشه‌اند
ز آن سبب خسته دل و غم پیشه‌اند

All creatures are subjugated to thought;
for that reason they are sore in heart and practised in sorrow.

قاصدا خود را به اندیشه دهم
چون بخواهم از میانشان بر جهم

I yield myself to thought purposely;
when I will I spring up from the midst of them.

من چو مرغ اوجم اندیشه مگس
کی بود بر من مگس را دست‌رس

I am as a bird of the zenith, thought is a gnat:
how should a gnat have power over me?

قاصداً زیر آیم از اوج بلند
تا شکسته پایگان بر من تنند

Purposely I come down from the lofty zenith
that those of base degree may attain to me.

چون ملالم گیرد از سفلی صفات
بر پرم همچون طیور الصافات

When disgust at the qualities of the low seizes me,
I soar up like *the birds which spread their pinions*.

پر من رسته ست هم از ذات خویش
بر نچفسانم دو پَر من با سِریش

My wings have grown out of my very essence:
I do not stick two wings on with glue.

جعفر طیار را پر جاریه ست
جعفر عیار را پر عاریه ست

The wings of Jafar-i Tayyar are permanent;
the wings of Jafar-i ‘Ayyar are borrowed.

نزد آن که لم یذق دعوی است این
نزد سکان افق معنی است این

In the view of him that *has not experienced*, this is pretension;
in the view of the inhabitants of the horizon, this is the reality.

لاف و دعوی باشد این پیش غراب
دیگ تی و پر یکی پیش ذباب

This is brag and pretension in the eyes of the crow:
an empty or full pot is all one to the fly.

چون که در تو می‌شود لقمه گهر
تن مزن چندان که بتوانی بخور

When morsels of food become pearls within you,
do not delay: eat as much as you can.”

شیخ روزی بهر دفع سوء ظن
در لگن قی کرد پر در شد لگن

One day the Shaykh, in order to rebut ill thoughts,
vomited in a basin, and the basin became full of pearls.

گوهر معقول را محسوس کرد
پیر بینا بهر کم عقلی مرد

On account of the man’s little understanding, the clairvoyant Pir
made the intelligible pearls objects of sense-perception.

چون که در معده شود پاکت پلید
قفل نه بر حلق و پنهان کن کلید

When pure turns to impurity in your stomach,
put a lock upon your gullet and hide the key;

هر که در وی لقمه شد نور جلال
هر چه خواهد تا خورد او را حلال

Any one in whom morsels of food become the light of glory,
let him eat whatever he will, it is lawful to him.

بیان دعویی که عین آن دعوی گواه صدق خویش است

Explaining some assertions the truth of which is attested by their very nature

گر تو هستی آشنای جان من
نیست دعوی گفت معنی لان من

If you are my soul’s familiar friend,
my words full of meaning are not assertion.

گر بگویم نیم شب پیش توام
هین مترس از شب که من خویش توام

If at midnight I say, “I am near you:
come now, be not afraid of the night, for I am your kinsman,”

این دو دعوی پیش تو معنی بود
چون شناسی بانگ خویشاوند خود

These two assertions are to you reality,
since you recognise the voice of your own relative.

پیشی و خویشی دو دعوی بود لیك
هر دو معنی بود پیش فهم نیك

Nearness and kinship were two assertions,
but both were reality to the good understanding.

قرب آوازش گواهی می‌دهد
کاین دم از نزدیك یاری می‌جهد

The proximity of the voice gives him testimony
that these words spring from a friend;

لذت آواز خویشاوند نیز
شد گوا بر صدق آن خویش عزیز

Moreover, delight at the voice of his kinsman
has borne witness to the truthfulness of that dear relative.

باز بی‌الهام احمق کاو ز جهل
می‌نداند بانگ بیگانه ز اهل

Again, the uninspired fool who in his ignorance
does not know a stranger’s voice from a kinsman’s

پیش او دعوی بود گفتار او
جهل او شد مایه‌ی انکار او

To him his words are assertion:
his ignorance has become the source of his disbelief;

پیش زیرك کاندرونش نورهاست
عین این آواز معنی بود راست

To him of keen insight, within whom are the lights,
the very nature of this voice was just the reality.

یا به تازی گفت یك تازی زبان
که همی‌دانم زبان تازیان

Or one whose mother-tongue is Arabic says in Arabic,
"I know the language of the Arabs."

عین تازی گفتنش معنی بود
گر چه تازی گفتنش دعوی بود

The very fact of his speaking in Arabic is the reality,
although his saying Arabic is an assertion.

یا نویسد کاتبی بر کاغذی
کاتب و خط خوانم و من ابجدی

Or a writer may write on a piece of paper,
"I am a writer and a reader, and I am a most accomplished person."

این نوشته گر چه خود دعوی بود
هم نوشته شاهد معنی بود

Although this writing itself is an assertion,
still the script is evidence of the reality.

یا بگوید صوفیی دیدی تو دوش
در میان خواب سجاده به دوش

Or a Sufi may say, "Last night, while asleep,
you saw some one with a prayer-carpet on his shoulder.

من بدم آن و آن چه گفتم خواب در
با تو اندر خواب در شرح نظر

That was I; and what I said to you in the dream,
whilst you slumbered, in explanation of clairvoyance

گوش کن چون حلقه اندر گوش کن
آن سخن را پیشوای هوش کن

Give ear, put it in your ear like an ear-ring:
make those words your mind's guide."

چون ترا یاد آید آن خواب این سخن
معجز نو باشد و زر کهن

When you recollect the dream,
these words are a new miracle or old gold.

گر چه دعوی می‌نماید این ولی
جان صاحب واقعه گوید بلی

Although this seems to be assertion,
yet the soul of the dreamer says, "Yes,."

پس چو حکمت ضاله‌ی مومن بود
آن ز هر که بشنود موقن بود

Therefore, since Wisdom is the faithful believer's stray camel,
he knows it with certainty; from whomsoever he has heard it;

چون که خود را پیش او یابد فقط
چون بود شك چون کند او را غلط

And when he finds himself absolutely in front of it,
how should there be doubt? How should he mistake himself?

تشنه‌ای را چون بگویی تو شتاب
در قدح آب است بستان زود آب

When you say to a thirsty man, "Make haste!
There is water in the cup: take the water at once,"

هیچ گوید تشنه کاین دعوی است رو
از برم ای مدعی مهجور شو

Will the thirsty man say in any event?—
"This is assertion: go from my side, O pretender! Get you far away!

یا گواه و حجتی بنما که این
جنس آب است و از آن ماء معین

Or produce some testimony and proof that this is of aqueous kind
and consists of the *water that runs from a spring*.

یا به طفل شیر مادر بانگ زد
که بیا من مادرم هان ای ولد

Or a mother cries to her suckling babe,
"Come, I am mother: listen, my child!"—

طفل گوید مادرا حجت بیار
تا که با شیرت بگیرم من قرار

Will the babe say?—" O mother, bring the proof,
so that I may take comfort in your milk."

در دل هر امتی کز حق مزه ست
روی و آواز پیمبر معجزه ست

When in the heart of any community there is savour from God,
the face and voice of the prophet are an evidentiary miracle.

چون پیمبر از برون بانگی زند
جان امت در درون سجده کند

When the prophet utters a cry from without,
the soul of the community falls to worship within,

ز انکه جنس بانگ او اندر جهان
از کسی نشنیده باشد گوش جان

Because never in the world will the soul's ear
have heard from any one a cry of the same kind as his.

آن غریب از ذوق آواز غریب
از زبان حق شنود انی قریب

That stranger, by immediate perception of the strange voice,
has heard from God's tongue, "*Truly I am near.*"

سجده کردن یحیی علیه السلام در شکم مادر مسیح را علیه السلام

How Yahya, on whom be peace, in his mother's womb bowed in worship to the Messiah, on whom be peace.

مادر یحیی به مریم در نهفت
پیشتر از وضع حمل خویش گفت

The mother of Yahya, before disburdening herself,
said in secret to Mary,

که یقین دیدم درون تو شهی است
کاو اولو العزم و رسول آگهی است

"I see with certainty, within you is a King who is *possessed of firm purpose*
and is an Apostle endowed with knowledge.

چون برابر اوفتادم با تو من
کرد سجده حمل من اندر زمن

When I happened to meet you,
my burden at once bowed in worship.

این جنین مر آن جنین را سجده کرد
کز سجودش در تنم افتاد درد

This embryo bowed in worship to that embryo,
so that pain arose in my body from its bowing."

گفت مریم من درون خویش هم
سجده‌ای دیدم از این طفل شکم

Mary said, " I also felt within me
a bowing performed by this babe in the womb."

اشکال آوردن بر این قصه

On raising a difficulty as to this story

ابلهان گویند کاین افسانه را
خط بکش زیرا دروغ است و خطا

The foolish say, "Cancel this tale,
because it is false and erroneous.

ز انکه مریم وقت وضع حمل خویش
بود از بیگانه دور و هم ز خویش

Mary in pregnancy was not joined by any one:
she did not return from without the town.

از برون شهر آن شیرین فسون
تا نشد فارغ نیامد خود درون

Until that woman of sweet address was delivered outside of the town,
she indeed came not into it.

چون بزادش آن گهانش بر کنار
بر گرفت و برد تا پیش تبار

When she had given birth to him, she then took him up in her lap
and carried him to her kinsfolk.

مادر یحیی کجا دیدش که تا
گوید او را این سخن در ماجرا

Where did the mother of Yahya see her
to speak these words to her about what had happened?"

جواب اشکال

The answer to the difficulty

این بداند کان که اهل خاطر است
غایب آفاق او را حاضر است

Let him know that to one who receives ideas
all that is absent in the world is present.

پیش مریم حاضر آید در نظر
مادر یحیی که دور است از بصر

To Mary, the mother of Yahya would appear present,
though she was far from her sight.

دیده‌ها بسته ببیند دوست را
چون مشبك کرده باشد پوست را

One may see a friend with eyes shut,
when one has made the skin a lattice.

ور ندیدش نه از برون نز اندرون
از حکایت گیر معنی ای زبون

And if she saw her neither from without nor from within,
take the meaning of the story, O imbecile!

نه چنان کافسانه‌ها بشنیده بود
همچو شین بر نقش آن چسبیده بود

Not like him who had heard fables,
and like *sh* stuck to the *sh*ape of them,

تا همی‌گفت آن کلیله بی‌زبان
چون سخن نوشد ز دمنه بی‌بیان

So that he would say, “How should Kalila, having no language,
hear words from Dimna who had no power of expression?

ور بدانستند لحن همدگر
فهم آن چون کرد بی‌نطقی بشر

And if they knew each other’s accents,
how should man understand it, without any articulation?

در میان شیر و گاو آن دمنه چون
شد رسول و خواند بر هر دو فسون

How did Dimna become a messenger between the lion and the ox,
and cajole them both with his palaver?

چون وزیر شیر شد گاو نبیل
چون ز عکس ماه ترسان گشت پیل

How did the noble ox become the vizier of the lion?
How was the elephant terrified by the reflection of the moon?

این کلیله و دمنه جمله افتری است
ور نه کی با زاغ لکلك را مری است

This *Kalila* and *Dimna* is entirely fiction,
or else how has the stork a quarrel with the crow?”

ای برادر قصه چون پیمانه‌ای است
معنی اندر وی مثال دانه‌ای است

O brother, the story is like a measure:
the real meaning in it resembles grain.

دانه‌ی معنی بگیرد مرد عقل
ننگرد پیمانه را گر گشت نقل

The man of intelligence will take the grain of meaning:
he will not pay any regard to the measure, if it is removed.

ماجرای بلبل و گل گوش دار
گر چه گفتی نیست آن جا آشکار

Listen to what passes between the rose and the nightingale,
though in that case there is no overt speech.

سخن گفتن به زبان حال و فهم کردن آن

On mute eloquence and the understanding of it

ماجرای شمع با پروانه نیز
بشنو و معنی گزین کن ای عزیز

Listen also to what passes between the moth and the candle,
and pick out the meaning, O worshipful one.

گر چه گفتی نیست سر گفت هست
هین ببالا پر مپر چون جغد پست

Although there is no speech, there is the inmost soul of speech.
Come, fly aloft, do not fly low, like the owl.

گفت در شطرنج کاین خانه‌ی رخ است
گفت خانه از کجاش آمد بدست

He at chess said, "This is the house of the rook."
"By what way," said he, did the house come into its hands?

خانه را بخرید یا میراث یافت
فرخ آن کس کاو سوی معنی شتافت

Did it buy the house, or inherit it? "—
happy is he that sped towards the meaning!

گفت نحوی زید عمرا قد ضرب
گفت چونش کرد بی‌جرمی ادب

A grammarian said, "*Zayd has struck 'Amr.*"
Said (the fool), "How did he chastise him without any offence?

عمرو را جرمش چه بد کان زید خام
بی‌گنه او را بزد همچون غلام

What was 'Amr's offence, that that rude Zayd struck him,
innocent, as a slave?"

گفت این پیمانه‌ی معنی بود
گندمی بستان که پیمانه است رد

He replied, "This is the measure of the meaning signified:
take some wheat, for the measure is rejected.

زید و عمرو از بهر اعراب است و ساز
گر دروغ است آن تو با اعراب ساز

Zayd and `Amr are a device for the declension:
if that is untrue, make up with the declension."

گفت نه من آن ندانم عمرو را
زید چون زد بی‌گناه و بی‌خطا

"No," said he, "I don't know about that.
How did Zayd strike `Amr without crime or fault?"

گفت از ناچار و لاغی بر گشود
عمرو یك واو فزون دزدیده بود

He in desperation started a joke and said,
"'Amr had stolen a superfluous *waw*.

زید واقف گشت دزدش را بزد
چون که از حد برد او را حد سزد

Zayd became aware, and struck the one who stole it:
since he carried it beyond bounds, the punishment serves him right."

پذیرا آمدن سخن باطل در دل باطلان

How worthless sayings find acceptance in the minds of worthless folk.

گفت اینك راست پذرفتم به جان
کج نماید راست در پیش کجان

He said, "Here you are, this is the truth! I accept with my soul."
Wrong seems right to the wrong-minded.

گر بگویی احولی را مه یکی است
گویدت این دوست و در وحدت شکی است

If you say to a squinting man, "The moon is one," he will say to you,
"These are two; and there is a doubt as to being one";

ور بر او خندد کسی گوید دو است
راست دارد این سزای بد خو است

And if somebody laughs at him and says, “There are two,”
he deems it the truth. This is what the ill-natured fellow deserves.

بر دروغان جمع می‌آید دروغ
الخبیثات الخبیثین زد فروغ

Lies muster round lies:
the *wicked women for the wicked men* has thrown light.

دل فراخان را بود دست فراخ
چشم کوران را عثار سنگ‌لاخ

They whose hearts are wide have wide hands;
they whose eyes are blind have to stumble on stony ground.

جستن آن درخت که هر که میوه‌ی آن درخت خورد نمیرد

On seeking the tree whereof none that eats the fruit shall die.

گفت دانایی برای داستان
که درختی هست در هندوستان

A learned man said, for the sake of a story,
“In India there is a certain tree:

هر کسی کز میوه‌ی او خورد و برد
نه شود او پیر نه هرگز بمرد

Whoso takes and eats of its fruit,
he grows not old nor ever dies.”

پادشاهی این شنید از صادقی
بر درخت و میوه‌اش شد عاشقی

A king heard this from a veracious person:
he became a lover of the tree and its fruit,

قاصدی دانا ز دیوان ادب
سوی هندستان روان کرد از طلب

From the Divan of culture
he sent an intelligent envoy to India in search.

سالها می‌گشت آن قاصد از او
گرد هندستان برای جستجو

For years his envoy
wandered about India in quest.

شهر شهر از بهر این مطلوب گشت
نه جزیره ماند و نه کوه و نه دشت

He roamed from town to town for this object:
neither island nor mountain nor plain was left.

هر که را پرسید کردش ریشخند
کاین که جوید جز مگر مجنون بند

Every one whom he asked made a mock of him, saying,
“Who would search after this, unless perhaps a madman in confinement?”

بس کسان صفعش زدند اندر مزاح
بس کسان گفتند ای صاحب فلاح

Many slapped him jokingly;
many said, “O fortunate man,

جستجوی چون تو زیرك سینه صاف
کی تهی باشد کجا باشد گزاف

How should the enquiry of a clever and clear-minded person like you
be devoid? How should it be vain?”

وین مراعاتش یکی صفعی دگر
وین ز صفع آشکارا سخت‌تر

And this respect was to him another slap,
and it was harder than the visible slap.

می‌ستودندش به تسخر کای بزرگ
در فلان اقلیم بس هول و سترگ

They extolled him sarcastically, saying,
“O great sir, in such and such a place there is a very huge tree.

در فلان بیشه درختی هست سبز
بس بلند و پهن و هر شاخیش گبز

In such and such a forest there is a green tree,
very tall and broad, and every branch of it is big.”

قاصد شه بسته در جستن کمر
می‌شنید از هر کسی نوعی خبر

The king's envoy, who had braced his belt for the quest,
was hearing a different kind of report from every one;

بس سیاحت کرد آن جا سالها
می‌فرستادش شهنشه مالها

So he travelled there for years,
the king kept sending money to him.

چون بسی دید اندر آن غربت تعب
عاجز آمد آخر الامر از طلب

After he had suffered much fatigue in that foreign land,
at last he became too exhausted to seek.

هیچ از مقصود اثر پیدا نشد
ز آن غرض غیر خبر پیدا نشد

No trace of the object of pursuit was discovered:
of what he wanted nothing appeared but the report.

رشته‌ی امید او بگسسته شد
جسته‌ی او عاقبت ناجسته شد

The thread of his hope snapped, the thing he had sought
became unsought in the end.

کرد عزم باز گشتن سوی شاه
اشك می‌بارید و می‌برید راه

He resolved to return to the king,
shedding tears and traversing the way.

شرح کردن شیخ سر آن درخت را با آن طالب مقلد

How the Shaykh explained the hidden meaning of the tree to the seeker who was in the bondage of formalism.

بود شیخی عالمی قطبی کریم
اندر آن منزل که آیس شد ندیم

There was a wise Shaykh, a noble Qutb,
at the halting-place where the king's intimate fell into despair.

گفت من نومید پیش او روم
ز آستان او به راه اندر شوم

He said, " Being without hope, I will go to him,
and set out on the road from his threshold,

تا دعای او بود همراه من
چون که نومیدم من از دل خواه من

In order that his prayer may accompany me,
since I have no hope of my heart's desire."

رفت پیش شیخ با چشم پر آب
اشك می‌بارید مانند سحاب

With waterfall eyes he went to the Shaykh:
he was raining tears, like a cloud.

گفت شیخا وقت رحم و رقت است
ناامیدم وقت لطف این ساعت است

"O Shaykh," he cried," it is the time for mercy and pity;
I am in despair: now is the hour for kindness."

گفت وا گو کز چه نومیدیستت
چیست مطلوب تو رو با چیستت

He said, " Say plainly what the cause of your despair is:
what is your object? What are you facing towards?"

گفت شاهنشاه کردم اختیار
از برای جستن یك شاخسار

He answered, "The Emperor chose me out
to seek a certain branching tree,

که درختی هست نادر در جهات
میوه‌ی او مایه‌ی آب حیات

For there is a tree, unique in the quarters:
its fruit is the substance of the Water of Life

سالها جستم ندیدم یك نشان
جز که طنز و تسخر این سر خوشان

I have sought for years and seen no sign
except the gibes and ridicule of these merry men."

شیخ خندید و بگفتش ای سلیم
این درخت علم باشد در علیم

The Shaykh laughed and said to him, “O healthy one,
this is the tree of knowledge in the sage

بس بلند و بس شگرف و بس بسیط
آب حیوانی ز دریای محیط

Very high and very grand and very far-spreading:
a Water of Life from the all-encompassing Sea.

تو به صورت رفته‌ای ای بی‌خبر
ز آن ز شاخ معنیی بی‌بار و بر

You have gone after the form, you have gone astray:
you can not find because you have abandoned the reality

گه درختش نام شد گه آفتاب
گاه بحرش نام گشت و گه سحاب

Sometimes it is named ‘tree,’ sometimes ‘sun’;
sometimes it is named ‘sea,’ sometimes ‘cloud.’

آن یکی کش صد هزار آثار خاست
کمترین آثار او عمر بقاست

That one from which a hundred thousand effects arise:
its least effects are everlasting life.

گر چه فرد است او اثر دارد هزار
این یکی را نام شاید بی‌شمار

Although it is single, it has a thousand effects:
innumerable names befit that one.

آن یکی شخص ترا باشد پدر
در حق شخصی دگر باشد پسر

One person may be father in relation to you;
in regard to another individual he may be son.

در حق دیگر بود قهر و عدو
در حق دیگر بود لطف و نکو

In regard to another he may be wrath and a foe;
in regard to another he may be graciousness and a friend.

صد هزاران نام و او یك آدمی
صاحب هر وصفش از وصفی عمی

Hundreds of thousands of names, he is one man: the owner of every
quality belonging to him is blind to giving any description.

هر که جوید نام اگر صاحب ثقه است
همچو تو نومید و اندر تفرقه است

Whoever seeks the name, if he is entrusted
he is hopeless and in distraction, even as you are.

تو چه بر چفسی بر این نام درخت
تا بمانی تلخ کام و شور بخت

Why do you stick to the name ‘tree,’
so that you are left bitterly disappointed and ill-fortuned?

در گذر از نام و بنگر در صفات
تا صفاتت ره نماید سوی ذات

Pass on from the name and look at the attributes,
in order that the attributes may show you the way to the essence.”

اختلاف خلق از نام اوفتاد
چون به معنی رفت آرام اوفتاد

The disagreement of mankind is caused by names:
peace ensues when they advance to the reality.

منازعت چهار کس جهت انگور که هر یکی به نام دیگر فهم کرده بود آن را

How four persons quarrelled about grapes, which were known to each of them by a different name

چار کس را داد مردی یك درم
آن یکی گفت این به انگوری دهم

A certain man gave a dirhem to four persons:
one of them said, “I will spend this on *angur*.”

آن یکی دیگر عرب بد گفت لا
من عنب خواهم نه انگور ای دغا

The second one was an Arab: he said,
“No, I want ‘*inab*, not *angur*, O rascal!”

آن یکی ترکی بدو گفت ای گزم
من نمی‌خواهم عنب خواهم ازم

The third was a Turk; and he said, "This is mine:
I don't want `*inab*, I want *uzum*."

آن یکی رومی بگفت این قیل را
ترك کن خواهیم استافیل را

The fourth, a Greek, said,
"Stop this talk: I want *istafil*."

در تنازع آن نفر جنگی شدند
که ز سر نامها غافل بدند

These people began fighting in contention with one another,
because they were unaware of the hidden meaning of the names

مشت بر هم می‌زدند از ابلهی
پر بدند از جهل و از دانش تهی

In their folly they smote each other with their fists:
they were full of ignorance and empty of knowledge

صاحب سری عزیزی صد زبان
گر بدی آن جا بدادی صلح‌شان

If a master of the esoteric had been there,
a revered and many-languaged man, he would have pacified them;

پس بگفتی او که من زین یك درم
آرزوی جمله‌تان را می‌خرم

And then he would have said,
"With this one dirhem I will give all of you what you wish.

چون که بسپارید دل را بی‌دغل
این درمتان می‌کند چندین عمل

When without deceit you surrender your hearts,
this dirhem will do all this for you.

یك درمتان می‌شود چار المراد
چار دشمن می‌شود یك ز اتحاد

Your one dirhem will become four—the result desired:
four enemies will become one through unanimity.

گفت هر یك تان دهد جنگ و فراق
گفت من آرد شما را اتفاق

What each one of you says produces strife and separation;
what I say brings you agreement.

پس شما خاموش باشید أنصتوا
تا زبان تان من شوم در گفت‌وگو

Therefore be you mute, *keep silence,*
that I may be your tongue in speech and talk."

گر سخنتان می‌نماید یك نمط
در اثر مایه‌ی نزاع است و سخط

If in their agreement with each other your words are a strong rope,
in effect they are a source of contention and distraction.

گرمی عاریتی ندهد اثر
گرمی خاصیتی دارد هنر

Borrowed heat produces no effect;
natural heat has virtue.

سرکه را گر گرم کردی ز آتش آن
چون خوری سردی فزاید بی‌گمان

If you have made vinegar hot by means of fire,
when you drink it, it will undoubtedly increase the coldness,

ز انکه آن گرمی او دهلیزی است
طبع اصلش سردی است و تیزی است

Because that heat of it is exotic:
its fundamental nature is coldness and tartness.

ور بود یخ بسته دوشاب ای پسر
چون خوری گرمی فزاید در جگر

And, though grape-syrup be frozen, my son,
it will add heat to the liver when you drink it.

پس ریای شیخ به ز اخلاص ماست
کز بصیرت باشد آن وین از عماست

Hence the Shaykh's hypocrisy is better than our sincerity,
for the former arises from insight, while the latter arises from blindness.

از حدیث شیخ جمعیت رسد
تفرقه آرد دم اهل حسد

From the Shaykh's discourse comes union;
the words of the materialists bring separation.

چون سلیمان کز سوی حضرت بتاخت
کاو زبان جمله مرغان را شناخت

As Solomon, who sped from God,
and who knew the language of all birds

در زمان عدلش آهو با پلنگ
انس بگرفت و برون آمد ز جنگ

In the time of his just sway the deer
made friends with the leopard and ceased from war.

شد کبوتر ایمن از چنگال باز
گوسفند از گرگ ناورد احتراز

The dove became secure from the talons of the hawk;
the sheep took no precaution against the wolf.

او میانجی شد میان دشمنان
اتحادی شد میان پر زنان

He became an arbitrator between enemies:
he became an oneness between the creatures that fly with wings.

تو چو موری بهر دانه می‌دوی
هین سلیمان جو چه می‌باشی غوی

You are running after grain, like an ant. Listen!
Seek Solomon! Why are you still astray?

دانه جو را دانه‌اش دامی شود
و آن سلیمان جوی را هر دو بود

To the seeker of grain his grain becomes a snare,
but the seeker of Solomon may have both.

مرغ جانها را در این آخر زمان
نیستشان از همدگر یك دم امان

In these latter days the soul-birds
have no security from each other for a moment;

هم سلیمان هست اندر دور ما
کاو دهد صلح و نماند جور ما

Even in our epoch there is a Solomon
who would give peace and not suffer our injustice to continue.

قول إِنْ مِنْ أُمَّةٍ را یاد گیر
تا به إلا و خَلا فِیها نذیر

Call to mind, *There is no people* down to
but in the past a warner dwelt among them.

گفت خود خالی نبوده ست امتی
از خلیفه‌ی حق و صاحب همتی

God said that verily there have never been a people
devoid of a vicar of God and a man of spiritual power;

مرغ جانها را چنان یکدل کند
کز صفاشان بی‌غش و بی‌غل کند

And he makes the soul-birds so unanimous that,
in respect of sincerity, he purges them of guile and rancour.

مشفقان گردند همچون والده
مسلمون را گفت نفس واحده

They become kind as a mother:
he said of the Moslems, “One soul.”

نفس واحد از رسول حق شدند
ور نه هر یك دشمن مطلق بدند

Through the Messenger of Allah they became one soul;
else, they were absolute enemies, every one.

برخاستن مخالفت و عداوت از میان انصار به برکات رسول صلی الله علیه و آله

How dissension and enmity amongst the Ansar were removed by the blessings of the Prophet—may God bless and save him!

دو قبیله کاوس و خزرج نام داشت
یك ز دیگر جان خون آشام داشت

The two tribes which were named Aws and Khazraj
had a blood-thirsty spirit towards each other.

کینه‌های کهنه‌شان از مصطفی
محو شد در نور اسلام و صفا

Through Mustafa their ancient feuds vanished
in the light of Islam and of pureness.

اولا اخوان شدند آن دشمنان
همچو اعداد عنب در بوستان

First, those enemies became *brethren*
like the units of *grapes* in the garden;

و ز دم الْمُؤْمِنُونَ إِخْوَةٌ به پند
در شكستند و تن واحد شدند

And at the admonition given in the words,
The true believers are brethren, they dissolved and became one body.

صورت انگورها اخوان بود
چون فشردى شيره‌ى واحد شود

The appearance of the grapes is brethren:
when you squeeze them they become one juice.

غوره و انگور ضدانند ليك
چون كه غوره پخته شد شد يار نيك

The immature and the full-grown grape are opponents,
but when the immature grape has ripened, it becomes a good friend.

غوره‌اى كاو سنگ بست و خام ماند
در ازل حق كافر اصليش خواند

The immature grape that has remained stone-hard and crude —
God in eternity has called it an original unbeliever.

نه اخى نه نفس واحد باشد او
در شقاوت نحس ملحد باشد او

He is neither a *brother* nor one soul:
he is an ill-starred heretic in damnation.

گر بگويم آن چه او دارد نهان
فتنه‌ى افهام خيزد در جهان

If I should tell that which he keeps hidden,
there would arise in the world a sore temptation of minds.

سر گبر كور نامذكور به
دود دوزخ از ارم مهجور به

It is better that the secret of the blind infidel should be untold:
it is better that the smoke of Hell should be banished from Iram.

غوره‌هاى نيك كايشان قابل‌اند
از دم اهل دل آخر يك دل‌اند

The good immature grapes, which are capable,
are at last one in heart by the breath of the masters of heart.

سوى انگورى همى‌رانند تيز
تا دويى برخيزد و كين و ستيز

They push on rapidly to grapehood,
so that duality and hatred and strife depart.

پس در انگورى همى‌درند پوست
تا يكى گردند و وحدت وصف اوست

Then in grapehood they rend their skins till they become one:
unity is the attribute of him.

دوست دشمن گردد ايرا هم دو است
هيچ يك با خويش جنگى در نبست

A friend becomes a foe because he is still two:
is any one in a quarrel with himself?

آفرين بر عشق كل اوستاد
صد هزاران ذره را داد اتحاد

Blessings on the universal love of the Master,
gave oneness to hundreds of thousands of motes!

همچو خاك مفترق در رهگذر
يك سبوشان كرد دست كوزه‌گر

As dust scattered on the thoroughfare:
the hand of the Potter made them one jug

كه اتحاد جسمهاى آب و طين
هست ناقص جان نمى‌ماند بدين

For the oneness of bodies of water and clay is imperfect:
the soul is not like this.

گر نظاير گويم اينجا در مثال
فهم را ترسم كه آرد اختلال

If I should here utter similarities in comparison,
I fear it might disorder the understanding.

هم سليمان هست اكنون ليك ما
از نشاط دور بينى در عما

Even now there exists Solomon,
but we are blinded by exulting in the future.

دور بينى كور دارد مرد را
همچو خفته در سرا كور از سرا

Far-sightedness keeps a man blind,
just as one sleeping in a house is blind to the house.

مولعيم اندر سخنهاى دقيق
در گره ها باز كردن ما عشيق

We are much addicted to subtle discussions;
we are exceedingly fond of solving problems;

تا گره بندیم و بگشاییم ما
در شکال و در جواب آیین فزا

And to the end that we may tie knots and undo them,
making many rules for the difficulty and for answering,

همچو مرغی کاو گشاید بند دام
گاه بندد تا شود در فن تمام

Like a bird which should undo the fastenings of a snare,
and tie at times, in order that it might become perfect in skill:

او بود محروم از صحرا و مرج
عمر او اندر گره کاری است خرج

It is deprived of the open country and meadowland,
its life is spent in dealing with knots;

خود زبون او نگردد هیچ دام
لیك پرش در شکست افتد مدام

And even the snare is nowise subdued by it,
but its wings are always getting broken.

با گره کم کوش تا بال و پرت
نگسلد یك یك از این کر و فرت

Do not struggle with knots, lest your wings and feathers
be snapped asunder one by one through this vain display on your part.

صد هزاران مرغ پرهاشان شکست
و آن کمین گاه عوارض را نبست

Myriads of birds have had their wings broken,
and have not stopped that calamitous ambuscade.

حال ایشان از نبی خوان ای حریص
نقبوا فیها ببین هَلْ مِنْ محیص

Read in the Qur'an their state, O covetous one: —
They explored in them; mark, *Was there any refuge*?

از نزاع ترك و رومی و عرب
حل نشد اشکال انگور و عنب

The difficulty over *angur* and *inab* was not solved
by the contest between the Turk, the Greek, and the Arab.

تا سلیمان لسین معنوی
در نیاید بر نخیزد این دوی

Until the spiritual Solomon; skilled in tongues,
shall intervene, this duality will not disappear.

جمله مرغان منازع بازوار
بشنوید این طبل باز شهریار

O all you wrangling birds, hearken, like the falcon,
to this falcon-drum of the King.

ز اختلاف خویش سوی اتحاد
هین ز هر جانب روان گردید شاد

Hark, from every quarter set out with joy,
from your diversity towards oneness.

حیث ما کنتم فولوا وجهکم
نحوه هذا الذی لم ینهکم

Wherever you are, turn your faces towards it:
this is the thing which He has not forbidden unto you.

کور مرغانیم و بس ناساختیم
کان سلیمان را دمی نشناختیم

Blind birds are we and very inept,
in that we have not once recognised that Solomon.

همچو جغدان دشمن بازان شدیم
لاجرم وامانده‌ی ویران شدیم

Like the owls, we have become hostile to the falcons:
consequently we are left behind in the place of ruin.

می‌کنیم از غایت جهل و عما
قصد آزار عزیزان خدا

Because. of extreme ignorance and blindness
we are seeking to hurt those honoured of God.

جمع مرغان کز سلیمان روشنند
پر و بال بی‌گنه کی بر کنند

How should the flock of birds which are enlightened by Solomon
tear out the wings and plumes of the innocent?

بلکه سوی عاجزان چینه کشند
بی‌خلاف و کینه آن مرغان خوشند

Nay, they would bring grain to the helpless ones:
gentle are those birds and without pugnacity or hatred.

هدهد ایشان پی تقدیس را
می‌گشاید راه صد بلقیس را

Their hoopoe, for the sake of glorifying,
unfolds the way to a hundred like Bilqis.

زاغ ایشان گر به صورت زاغ بود
باز همت آمد و ما زاغ بود

Their crow, if it was a crow in outward aspect,
was a falcon in aspiration and *turned not aside*.

لکلك ایشان که لك لك می‌زند
آتش توحید در شك می‌زند

Their stork, which cries *lak lak*,
casts upon doubt the fire of the profession of Unity;

و آن کبوترشان ز بازان نشکهد
باز سر پیش کبوترشان نهد

And their dove is not scared by hawks:
the hawk lays his head before their dove.

بلبل ایشان که حالت آرد او
در درون خویش گلشن دارد او

Their nightingale, which throws you into ecstasy,
has the rose-garden in its heart.

طوطی ایشان ز قند آزاد بود
کز درون قند ابد رویش نمود

Their parrot was independent of sugar,
for the sugar of everlastingness showed its face to it from within.

پای طاوسان ایشان در نظر
بهتر از طاوس پران دگر

The feet of their peacocks are fairer to see
than others in peacock's plumage.

منطق الطیران خاقانی صداست
منطق الطیر سلیمانی کجاست

The speeches of princely birds' are an echo:
where is the *speech of the birds* of Solomon?

تو چه دانی بانگ مرغان را همی
چون ندیده‌ستی سلیمان را دمی

How will you know the cries of the birds,
when you have never seen Solomon for a single moment?

پر آن مرغی که بانگش مطرب است
از برون مشرق است و مغرب است

The wings of that bird whose note thrills
are beyond East and West.

هر یك آهنگش ز کرسی تاثری است
وز ثری تا عرش در کر و فری است

Its every course is from the Footstool of God to the earth,
and from the earth to the Throne of God it moves in glory and majesty.

مرغ کاو بی‌این سلیمان می‌رود
عاشق ظلمت چو خفاشی بود

The bird that goes without this Solomon
is in love with darkness, like a bat

با سلیمان خو کن ای خفاش رد
تا که در ظلمت نمانی تا ابد

Make yourself familiar with Solomon, O reprobate bat,
in order that you may not remain in darkness for ever.

یك گزی ره که بدان سو می‌روی
همچو گز قطب مساحت می‌شوی

When you go one yard length in that direction,
like the yard you will become the standard of measurement;

و انکه لنگ و لوك آن سو می‌جهی
از همه لنگی و لوکی می‌رهی

And your hopping lamely and limply in that direction,
you will be freed from all lameness and limpness.

قصه‌ی بط بچگان که مرغ خانگی پروردشان

The story of the ducklings which were fostered by a domestic fowl

تخم بطی گر چه مرغ خانه‌ات
کرد زیر پر چو دایه تربیت

You are the offspring of a duck,
though a domestic fowl has nursed you beneath her wing.

مادر تو بط آن دریا بده‌ست
دایه‌ات خاکی بد و خشکی پرست

Your mother was the duck of that Sea;
your nurse was of the earth and devoted to the dry land.

میل دریا که دل تو اندر است
آن طبیعت جانت را از مادر است

The desire which is in your heart for the Sea—
your soul has that nature from your mother.

میل خشکی مر ترا زین دایه است
دایه را بگذار کاو بد رایه است

The desire you have for the dry land is from this nurse.
Leave the nurse, for she is an evil counsellor.

دایه را بگذار در خشك و بران
اندر آ در بحر معنی چون بطان

Leave the nurse to the dry land, and press on:
come into the Ocean of meaning of ducks.

گر ترا مادر بترساند ز آب
تو مترس و سوی دریا ران شتاب

If your mother should bid you be afraid of the water, fear not,
but push speedily into the Sea

تو بطی بر خشك و بر تر زنده‌ای
نی چو مرغ خانه ، خانه گنده ای

You are a duck: you are one that lives on dry and wet;
you are not one like the domestic fowl, whose house is stinking.

تو ز کَرَّمْنا بَنِي آدَمَ شهی
هم به خشکی هم به دریا پا نهی

You are a king in virtue of, *We have ennobled the sons of Adam*:
you set foot both on the dry land and on the Sea.

که حملناهم علی البحری به جان
از حملناهم علی البر پیش ران

For in spirit you are, *We have conveyed them on the Sea*:
push forward from, *We have conveyed them on the land.*

مر ملایك را سوی بر راه نیست
جنس حیوان هم ز بحر آگاه نیست

The angels have no access to the land;
the animal kind, again, are ignorant of the Sea.

تو به تن حیوان به جانی از ملك
تا روی هم بر زمین هم بر فلك

You in body are an animal, and in spirit you are of the angels,
so that you may walk on the earth and also in the sky;

تا به ظاهر مثلکم باشد بشر
با دل یوحي إلیه دیده‌ور

So that the seer with heart divinely inspired may be,
in appearance, *a man like yourselves*.

قالب خاکی فتاده بر زمین
روح آن گردان بر این چرخ برین

His body of dust, fallen upon the earth;
his spirit circling beyond highest sphere.

ما همه مرغابیانیم ای غلام
بحر می‌داند زبان ما تمام

We all are water-birds, O lad:
the Sea fully knows our language.

پس سلیمان بحر آمد ما چو طیر
در سلیمان تا ابد داریم سیر

Therefore the Sea is Solomon, and we are as the birds;
in Solomon we move unto everlasting.

با سلیمان پای در دریا بنه
تا چو داود آب سازد صد زره

With Solomon set your foot in the Sea,
that the water, David-like, may make a hundred rings of mail.

آن سلیمان پیش جمله حاضر است
لیك غیرت چشم بند و ساحر است

That Solomon is present to all,
but jealousy binds eyes and enchants,

تا ز جهل و خوابناکی و فضول
او به پیش ما و ما از وی ملول

So that from folly and drowsiness and vanity—
He is beside us, and we are sick of Him.

تشنه را درد سر آرد بانگ رعد
چون نداند کاو کشاند ابر سعد

The noise of thunder gives the thirsty man headache,
when he does not know that it brings on the rain-clouds of felicity.

چشم او مانده است در جوی روان
بی‌خبر از ذوق آب آسمان

His eye remains upon the running stream,
unaware of the delicious taste of the Water of Heaven.

مرکب همت سوی اسباب راند
از مسبب لاجرم محجوب ماند

He has urged the steed of attention towards causes:
consequently he remains debarred from the Causer.

آن که بیند او مسبب را عیان
کی نهد دل بر سببهای جهان

One that sees the Causer plainly—
how should he set his mind upon the causes in the world?

حیران شدن حاجیان در کرامات آن زاهد که در بادیه تنهاش یافتند

How the pilgrims were amazed at the miracles of the ascetic whom they found alone in the desert.

زاهدی بد در میان بادیه
در عبادت غرق چون عبادیه

Amidst the desert lived an ascetic,
absorbed in devotion like the people of Abbadan.

حاجیان آن جا رسیدند از بلاد
دیده‌شان بر زاهد خشك اوفتاد

The pilgrims from countries arrived there:
their eyes fell upon the parched ascetic.

جای زاهد خشك بود او تر مزاج
از سموم بادیه بودش علاج

The dwelling-place of the ascetic was dry, he was moist in temperament:
in the dry wind of the desert he had a remedy.

حاجیان حیران شدند از وحدتش
و آن سلامت در میان آفتش

The pilgrims were amazed at his solitude
and his welfare in the midst of ruin.

در نماز استاده بد بر روی ریگ
ریگ کز تفش بجوشد آب دیگ

He stood on the sand, in the ritual prayer—
sand so hot, the heat of it would boil the water in a pot.

گفتیی سر مست در سبزه و گل است
یا سواره بر براق و دلدل است

You would have said he was enraptured amongst herbs and flowers,
or mounted on Buraq or Duldul;

یا که پایش بر حریر و حله‌هاست
یا سموم او را به از باد صباست

Or that his feet were on silk and broidered cloths;
or that to him the sandstorm was more pleasant than the zephyr.

پس بماندند آن جماعت با نیاز
تا شود درویش فارغ از نماز

They stood waiting;
he remained standing in prayer, in long meditation.

چون ز استغراق باز آمد فقیر
ز آن جماعت زنده‌ای روشن ضمیر

When the dervish came back from absorption,
one of that company, a man alive and of enlightened mind,

دید کابش می‌چکید از دست و رو
جامه‌اش تر بود از آثار وضو

Observed that water was trickling from his hands and face,
his garment was wet with the traces of ablution;

پس بپرسیدش که آبت از کجاست
دست را برداشت کز سوی شماست

So he asked him, “From where do you have water?”
He lifted his hand, indicating it came from heaven.

گفت هر گاهی که خواهی می‌رسد
بی‌ز جاه و بی‌ز حبل من مسد

He said, “Does it come whenever you will,
without well and without *rope of palm-fibre*?

مشکل ما حل کن ای سلطان دین
تا ببخشد حال تو ما را یقین

Solve our difficulty, O Sultan of the Religion,
in order that your experience may give us certain faith.

وانما سری ز اسرارت به ما
تا ببریم از میان زنارها

Reveal to us one of your mysteries
that we may cut from our waists the cords.”

چشم را بگشود سوی آسمان
که اجابت کن دعای حاجیان

He turned his eyes to heaven, saying,
“Answer the prayer of the pilgrims!

رزق جویی را ز بالا خو گرم
تو ز بالا بر گشودستی درم

I am accustomed to seeking daily bread from above:
You have opened to me the door from above,

ای نموده تو مکان از لامکان
فِي السَّماءِ رِزْقُكُمْ کرده عیان

O You who from non-spatiality has brought space into view,
and has made manifest *in heaven is your daily bread*.”

در میان این مناجات ابر خوش
زود پیدا شد چو پیل آب کش

In the midst of this orison a fair cloud suddenly appeared,
like a water-bearing elephant,

همچو آب از مشك باریدن گرفت
در گو و در غارها مسکن گرفت

And began to pour down rain, like water from a water-skin:
the rain-water settled in the ditch and in the hollows.

ابر می‌بارید چون مشك اشکها
حاجیان جمله گشاده مشکها

The cloud kept raining tears, like a water-skin,
and the pilgrims all opened their water-skins.

يك جماعت ز آن عجایب کارها
می‌بریدند از میان زنارها

One party, in consequence of those marvellous happenings,
was cutting the cords from their waists.

قوم دیگر را یقین در ازدیاد
زین عجب و الله أعلم بالرشاد

The certainty of another group was on the increase
because of this miracle—and *God knows best how to guide aright.*

قوم دیگر ناپذیرا ترش و خام
ناقصان سرمدی تم الکلام

Another group unreceptive, sour and unripe, *eternally imperfect ones.*
Ends the discourse.

پایان دفتر دوم

دفتر دوّم فهرست مطالب